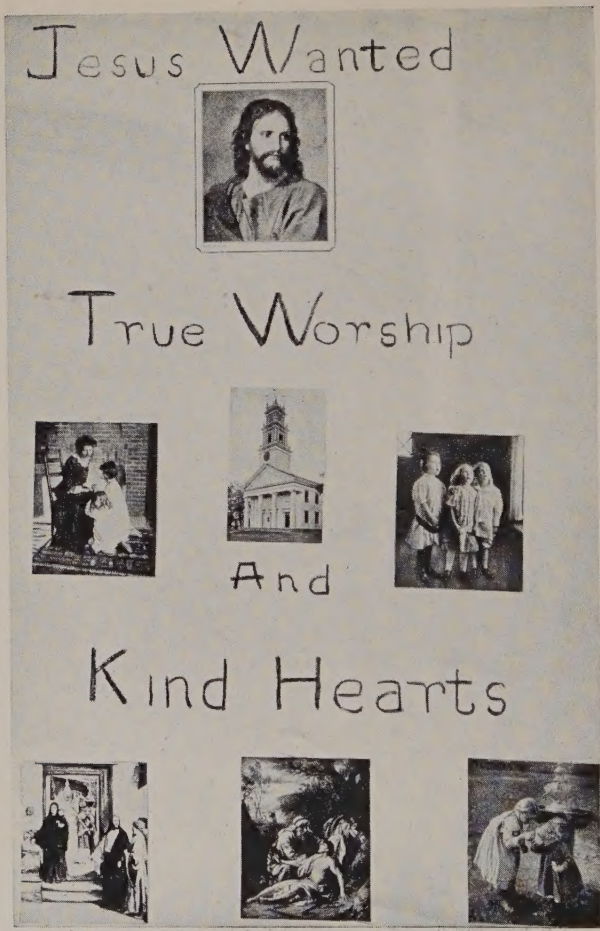
PROJECT LESSONS
ON
THE GOSPEL OF MARK



"JESUS AND RELIGION"
POSTER PLANNED AND MADE BY SEVENTH GRADE PUPIL

PROJECT LESSONS
ON
THE GOSPEL OF MARK

BY

NELLIE CONTENT KIMBERLY WADHAMS

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INTRODUCTION

The movement toward better religious education through week-day church schools is growing rapidly. There is a general awakening to the danger that, between public schools which ignore religion and Sunday schools which lack educational purpose and method, children will fail to gain any intelligent understanding of life's moral and spiritual principles or any appreciation of their Christian heritage. Of the various experiments which are being tried, looking toward the better correlation of religious education with public education, the plan which is meeting with most favor is that whereby the public schools excuse pupils, whose parents so request, for one or two periods a week, in order that they may attend week-day classes or schools of religion maintained by the churches.

An adjustment of time-schedules, while important, is not enough. Correlation must be more vital and meaningful. The curriculum of the week-day church school should be devised in the light of what have happily been termed "the latent religious resources in public school education."

It must be admitted that we are still far from such correlation. The problem of what to teach in week-

day church schools is not yet solved. In too many communities the curriculum of these week-day schools of religion stands alone, without attempt at correlation, either with the public schools on the one hand, or with the Sunday schools on the other.

Mrs. Wadham's book will do much to end that unsatisfactory situation. It presents a new type of course for week-day church schools—a project course which undertakes to avail itself of some of the latent religious resources of the public school curriculum. It mediates between the Sunday school and the public school. Assuming that the Sunday school will offer to seventh-grade children the customary course in the life of Christ, it provides for the enrichment of that course, both in depth and background, by making use of the materials and methods of public education.

This is not a textbook, but something better: a teacher's plan-book. It is the product, not of mere theory, but of actual practice. It is the outgrowth, after several years of trial and revision, of the work done by a class of seventh-grade pupils who were studying the Gospel of Mark in Sunday school, and undertaking in a week-day meeting to learn more about "What difference did Jesus Christ make in the world?" Accustomed in their public school to the methods of the socialized recitation, they brought these methods to bear upon their problem.

Incidentally this course has other interesting features. The richness of its background and content is

in marked contrast to the meagerness of most courses devised for the use of Sunday schools and week-day church schools. It enlists the interest and coöperation of pupils in an intellectual project, rather than in one primarily manual. It affords to handwork and dramatization their proper place as subsidiary methods in the completion of the project, rather than as ends in themselves. It stimulates discussion by the pupils, and affords to them opportunities to make choices; and unlike many schemes for group discussion, it directs pupils to the information which is the necessary basis of intelligent discussion and wise choice.

LUTHER A. WEIGLE
Yale University.

APPRECIATION

I wish to thank all those who have helped in the preparation of these lessons:

My father and mother, who gave me my first vision of Jesus Christ and of what it means to be His follower.

My sister, whose home-project cooking-club, the Happy Helpers, was the original inspiration of these lessons.

My husband, whose constructive criticisms have greatly improved the work, and without whose sympathetic coöperation it could never have been completed.

Workers and friends in the Congregational Church at Bristol, Connecticut, who helped in the experiments out of which these lessons grew.

Mrs. J. D. Foster, Miss Pauline Chalker, Miss Helen Hutchinson, Mr. and Mrs. Edward Kimberly, and Mrs. Helen R. Smith.

Those who have given suggestions on the technical phases of the work:

Miss Caro M. Gray, Principal of the North Side School, Bristol.

My schoolmates Jessie Greene and Mary Ellen Brown, of the Junior Extension Service, University of Nebraska, College of Agriculture.

My friend Mrs. W. T. Elmore, of Lincoln, Nebraska, returned missionary from India.

I wish especially to express my gratitude to Professor L. A. Weigle of Yale, under whose supervision the work was begun as a research subject for an M. A. essay, and whose encouragement is responsible for the publication of the lessons in their present form. May they be of use in leading boys and girls to know, and love, and follow Christ!

Torrington, Connecticut

NELLIE C. KIMBERLY WADHAMS

PRELIMINARY SUGGESTIONS

For Whom Intended

This course of lessons is planned for use in classes of seventh-grade boys and girls (approximately twelve years of age), in week-day schools of religion, daily vacation Bible schools, junior Christian Endeavor societies, junior missionary societies, and the like; or it may even be used in the Sunday church school, provided equipment and sufficient time are available. A full hour's work is represented in each lesson plan. Two hours could be profitably spent on each.

Leadership

The work of the pupils should be under the supervision of one well-trained teacher of disciplinary ability, assisted by a pianist and one helper for each handwork group of from six to eight pupils. These helpers may be selected from among the young people of the church, but they should be thoroughly reliable and have shown some talent for directing the work of boys and girls. The leader should preside over the worship and discussion periods. During the handwork period, the leader should have general supervision, and each helper

should be in charge of the materials and the pupils' work for one handwork group.

Size of the Class

The amount of response which the teacher will be able to get from each pupil during the discussion period will vary with the size of the class. The smaller the number, the more chance each individual will have for self-expression. The ideal class would contain perhaps ten to eighteen pupils, but it is possible to conduct the course with as small a group as six, or as large as can be disciplined.

In a small class, the discussion of the pupils may be more or less informal, but in the large class it will be necessary for any who wish to add information or ask questions of the pupil who is reporting, to stand and be recognized by him.

The Lesson Period

If only one hour can be given to each lesson, it should be divided as follows:

Worship, ten minutes.
Pupils' reports and discussion, twenty minutes.
Handwork, thirty minutes.

Equipment

GENERAL

Chairs, tables, a blackboard and chalk, a bulletin board for exhibiting pictures, posters, and the like, maps, a teacher's table or desk, a sandtable, and a musical instrument are desirable.

BOOKS

If the boys and girls have the use of a public library, much of the information needed for the pupils' reports will probably be available there. The first thing the teacher should do, after studying the course to find what information the pupils will need to gather, is to visit the library, find the location of books for the pupils' use, as well as for his own, and make a list of those he considers valuable. The minimum needs will be somewhat as follows:

A good one-volume Bible dictionary.
At least one book on Oriental customs, well illustrated.
At least one book on Roman customs.
A good series of maps on New Testament geography.
A simple introduction to ancient history, written for seventh or eighth-grade boys and girls.

Most public libraries will provide all of these. If a public library is not accessible, the church should provide the reference books mentioned above, for the use of the teacher and pupils. They are all books which would be a valuable addition to a worker's library, and would be a good permanent investment for a church school. For definite suggestions as to these books, see the bibliography.

MAGAZINES

Encourage the pupils to bring in, from current magazines, newspapers, and elsewhere, every bit of information they can gather that applies to the subject. The teacher also should be on the lookout for such material. The amount that will be accumulated in this way will be surprising. Collect as many pictures of Oriental scenes as possible. An excellent series in color will be found on covers of old issues of "The Christian Herald."

Copies of "The National Geographic Magazine" and "The Travel Magazine" will be found especially helpful, and any missionary magazines in which there are good pictures, notably "The World Outlook" and the "Everyland Magazine." Copies of "The Graded Sunday School Magazine," "The Church School," and "The Pilgrim Elementary Teacher" also are invaluable their pictures, patterns, and directions for making for making Oriental models.

STEREOGRAPHS

A stereoscope and stereographs are a great help. Suggest that the pupils look over old stereographs at home, searching for views of Palestine. It is surprising how many homes have these tucked away somewhere and forgotten, relics of the day when the stereoscope was more popular. A carefully selected set of stereographs is a good investment for the church school, because it can be made to serve on Sundays as well as week-days, and its usefulness continues from year to year. Send to the Keystone View Company of Meadville, Pa., successors to Underwood and Underwood, for their complete catalogue. If you can buy only a few, use great care to select those showing to the best advantage the manners and customs of Jesus' time.

The Handwork

SANDTABLE

To help the pupils contrast the life of Jesus' time with that of their own, and draw their own conclusions concerning the influence of Jesus on the life of the world, the suggestion is made that the pupils build a sandtable representation of a town in Palestine in Jesus' day. If the class is large, it may add to the interest to suggest that the pupils construct both an ancient Oriental town and a modern American town, in order to

compare the two. For patterns for the American town, see Manuel, "The Junior Citizen." (For full title see bibliography.)

BOOKLET

If making the representation of an Oriental town is not practical, each pupil may make a booklet of silhouettes comparing ancient Oriental life with ours. Suggestions for making these booklets are given in each lesson plan.

GIFTS FOR OTHERS

As the handwork for the last ten lessons consists of gifts for others, the teacher should be in touch with missionaries, home and foreign, and welfare workers whose work is supported by the local church or by the denomination, and obtain from them suggestions concerning things boys and girls can make which they can use. This should be done at the very beginning of the course, in order to give them plenty of time to reply and the teacher time to plan. As soon as the gifts are decided upon, the teacher should begin to look for stories which show the way in which these gifts will be used. If the workers connected with the local church cannot supply them, write to the Missionary Education Movement, 150 Fifth Avenue, New York City, or to your denominational missionary boards.

Do not put this off until the last minute. Remember

these last lessons are the climax of the course. They must be presented with power and charm in order to accomplish their aim in the lives of the pupils.

HANDWORK MATERIALS

All that is absolutely necessary for the handwork is wrapping-paper, thin cardboard (which may be obtained from suit-boxes or other cartons, and from the covers of tablets and pads of typewriter paper), ordinary writing-paper, old copies of magazines, especially missionary magazines, a few scraps of white and colored tissue-paper, scissors, crayolas or paints, rulers, lead-pencils, paste, some old cloths for pasting, and about ten or a dozen sheets of cardboard, 20 x 27 inches, for making posters, (to be obtained at almost any printing office).

If possible, the pupils should be provided either with ordinary clay or with some kind of commercial modeling clay. Boys and girls of this age enjoy clay modeling perhaps more than any other type of handwork, and it lends itself to many uses in making the Oriental town. For setting up the representation, a sandtable is most desirable, but an ordinary, good-sized table will answer.

For the booklets, silhouette paper in sheets convenient for use, (5 x 5 inches), may be obtained from Milton Bradley Co. (catalogue number 226). Any contrasting paper will do, if the silhouette paper mentioned above is too expensive for your budget. Sheets of

drawing-paper, 9 x 12 inches, may be bound together to make these booklets. These may be obtained at any stationer's store for about fifty cents per hundred.

Pictures of Jesus should be provided, one for each pupil, for use on the last page of the child's booklet.

Any material which must be ordered by mail should be sent for at least two weeks before it is to be used. It is well to order all such material at the beginning of the course, as this insures its being ready when needed.

It will probably be necessary to remove all materials from the sandtable each week, to prevent their being touched. They should be carefully stored in a locked drawer or cupboard; if neither of these is available, a chest with a lock should be either bought or made. It is very essential for the success of the course to have materials and handwork well taken care of until the exhibit at the time of the closing demonstration.

Coöperation with the Public School

The church school bears a very vital relationship to the public school which its children attend. The teacher of this course should seek in every way to strengthen the consciousness of this relationship.

While the public school cannot teach religion itself, it is able to furnish a rich background for Christian teaching by giving a true interpretation of history, literature, geography, and science, and it is able also, through its discipline and control over social situations,

to guide the children in helpful relations to each other.

It is very decidedly to the advantage of the school of religion to employ the same methods used in the public school, not only because of their fundamental soundness, but also on account of the pupil's familiarity with them, which makes it unnecessary to waste precious time in teaching the pupils how to work.

In the public school, the pupils learn how to collect, evaluate, and organize facts, make outlines, write themes, and illustrate what they learn by making books and posters, by dramatization, pageantry, sandtable work, map-modeling, and construction work. The church school is interested in these activities, not so much for the sake of the development in skill which they represent, as for their power to vitalize religious truths. Because making a poster, or writing a theme, or giving a report, makes it more likely that the pupil will live out in his daily life the truth it has taught, the church school is interested in using any skill along these lines which the public school has been able to give the pupil.

If it is at all possible, the church-school teacher should visit the room or rooms in the public school which the pupils are attending, noting subject-matter and methods that have a bearing on the work of the project class. If possible, arrange also for a talk with the public-school teacher at some time when he is at liberty; tell him what the project class is trying to do, ask for suggestions, and enlist his coöperation.

Checking up Results

The value of any course of lessons is finally tested by the influence it has on the daily living of the pupils, at home, in school, on the playground. The aim of this course is not, primarily, to teach the pupils certain facts. It is to get them started in doing acts of service through the motive of love and loyalty for Christ. The teacher should be watching for indications that this aim is being accomplished. Try to enlist the coöperation of the parents and the public-school teachers who are daily with your pupils; ask them to report to you words and actions, observed by them, which show the influence of your class. Record these, with those which you yourself have the opportunity to observe, during the handwork period and at other times. Keep them in a diary, and study them carefully to see just where you are succeeding and where you are failing. What you discover will help you to change your methods and subject-matter to meet the needs of your particular group of pupils. Of course, you will never know all that the lessons are accomplishing, but do not be satisfied without some indications of results in the lives of the pupils.

Results to be Sought in the Lives of Pupils Studying This Course

1 Increased enthusiasm and original thought in Bible Study.

2 Appreciation of the fact that the study of religion has a real relationship to the studies taught in the public school.
3 Realization that religion is a vital part of the everyday life, as big and as interesting as other phases of life.
4 Curiosity to discover all that Jesus has really meant to the world.
5 A sense of the reality of the historical Jesus of the past and of the spiritual Jesus of the present, with His vital relationship to their own conduct.
6 Habits of doing acts of service from the motive of love for Jesus and loyalty to His ideals.

The teacher should keep in mind that the pupils are not making an exhaustive study of the life of Jesus, but rather solving a problem, working out a project, concerning His life work. Only one phase of Jesus' life is treated in these lessons, but it is the one which makes the greatest appeal to boys and girls of this age, and it will serve as a good foundation for the fuller understanding of His mission which should come to them with maturing years.

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PROJECT LESSONS ON THE GOSPEL OF MARK

LESSON PLANS

The Aim of the Course: To lead the pupils to form the habit of helpfulness to others, through the motive of love for Jesus and loyalty to the cause for which He gave His life.

PROJECT LESSONS ON THE GOSPEL OF MARK

INTRODUCTORY LESSON

Teacher's Aim: To enlist and start the pupils in a search for the real contribution which Jesus made to the world's life.

Pupils' Project: To prepare a list of things they would like most to know about the people of Jesus' day and choose something to make that will help them compare Jesus' time with our own.

I Worship Period [1]

Have, already chosen, an opening hymn and one other, well known to the children, in which the thought of Jesus is uppermost.

After the pianist has played softly one verse of the opening hymn, explain to the children that you will always begin with music played softly; that when this music commences you will expect them to stop talking, and when it ceases, they are to stand together quietly

[1] The hymns suggested for use during this period will all be found in "Hymnal for American Youth," edited by H. Augustine Smith, published by The Century Co., New York City.

for the opening hymn. The children should form certain habits of worship from the very beginning. Start promptly, with the spirit of devotion in your own heart, and be sure the pupils understand clearly what they are expected to do.

Announce and sing the opening hymn.

Explain that at the close of the prayer the pianist will play, very softly, a response to which they are to listen with bowed heads.

The Lord's Prayer (repeated in unison).

Response. (Suggestion, "Hear Our Prayer, O Lord," page 34, Orders of Worship, "Hymnal for American Youth," or one verse of a prayer song to be taught later.)

Scripture (read by the teacher): "The People Who Really Are Happy," page 252, "The Children's Bible," Sherman and Kent. (The Beatitudes.)

Teacher's Prayer:

Dear Heavenly Father: We are interested in Jesus. We wish to know why people everywhere want to learn more about His life and live more as He lived. As we study about Him in this class, help us to understand just what Thou didst send Him into the world to do. We know that He wanted it to become a kinder, better, and happier world. Help us each day to do our bit toward making Jesus' dream come true. Amen.

Hymn.

II Teacher's Outline [1]

Key question (*to be written on the blackboard*): Why do we study about Jesus?

1 Why do you study about certain people in your school work and not about others?

Because they were leaders in doing things that made the world better or worse in some way.

2 Why do we study about Jesus in the church school?

Because He changed the world.

3 How can we find out how Jesus changed the world?

By finding out:

(a) What the world was like in His day.

(b) What Jesus did and said that showed what He thought of it.

(c) In what ways Christians to-day live more as Christ wanted people to live than the people of His day.

4 What do we want to know about the customs of the people of Jesus' day?

(Ask pupils who wish to suggest questions to stand. Call on them, one by one, writing the questions on the blackboard as given. Show the pupils the need of classifying these questions by subjects. Help them

[1] The teacher must not forget that his part is to spur the pupils on to think for themselves and express their ideas clearly, to hold them to the subject, and to see that wrong impressions are corrected and *essentials brought out.* A Teacher's Outline will be found in each lesson plan.

make a simple outline of subjects they wish to look up.)

5 What can we make that will help us compare Jesus' time with our own?

A sandtable representation of a town of Jesus' day, or a booklet contrasting life then and now. (The teacher can usually guide the pupils into choosing the most practical way to illustrate their project by pointing out difficulties in any impractical plan suggested by them, and asking questions which will suggest another more workable plan to them.)

6 What materials do we need to make this?

Let the pupils suggest a list. Encourage them to bring, for their own use, as many of the things on this list as possible. Throughout the course, the teacher should make sure in advance that enough handwork materials of the kind required are on hand at each class session to keep the pupils busy during the handwork period, but he should encourage the pupils to use originality, bringing in materials which seem to them particularly adapted to expressing their ideas of the things they are studying.

III A Typical Class Discussion

Creating the Situation and Choosing the Problem

The teacher proposed the following questions for discussion:

"What great person are you studying about in your history class in school?"

"John Winthrop."

"Why do we need to study about him?"

The discussion brought out the fact that he was a leader in providing good government for the colonies, and in that way helped to pave the way for the government which we have in the United States to-day.

"Why do you study about certain people in your school work, and not about others?"

"They are the people who have been leaders in doing things that made the world better off or worse off in some way."

"When you study about Jesus in Sunday school, what is the first thing you want to know about Him?"

One of the pupils said:

"What He did that makes us want to study about Him."

"Would you like to find out the answer to that question in this class?"

Defining the Problem

The next step after the pupils had stated the problem was to develop a method of attacking it.

"If, as we said a moment ago, we study about great people because they have changed things, how would we go about it to find out how Jesus changed things?"

One pupil suggested:

"By studying about what He did."

"Yes, but how could we tell whether He were doing just as everybody else in His time did?"

"We would have to find out how the people of His time lived, about their customs and manners, so we could compare them with those of Jesus."

"But how could we tell whether Jesus was really able to get other people to make the changes He wanted made?"

"By studying how people who lived after Jesus were different from those who lived before."

The plan of attack was analyzed into three points:

1 What were the manners and customs of people at the time when Jesus began His work?
2 What did Jesus do and say that showed what He thought about them?
3 How did people who believed in Jesus change their manners and customs?

The pupils were then given the opportunity to tell the things they would like most to know about the people of Jesus' day. Then came a perfect flood of questions:

"I wonder what kind of houses they lived in."

"I wonder what kind of clothes the people wore."

"I wonder what they ate."

"Are the pictures we have of Jesus real photographs?"

In solving this last question, some interesting remarks were made. One girl said her mother told her they had crude ways of taking photographs in those days, not with our complicated cameras, but with cruder ones.

The pupils seemed surprised when they found the pictures were rather modern paintings, but one pupil said:

"Well, never mind; we know something about how Jesus looked, anyway. We know He would have a kind, helpful face."

"Were any disciples living before Jesus?"

"How many years did the disciples live after Jesus died?"

"How old was Jesus when He died?"

"How old were the disciples?"

"What kind of government did they have?"

"Were there any wars in those days?"

"Was Jesus rich or poor?"

"What kind of schools did they have?"

"Did they have churches?"

"What did the people do to earn their living?"

"What kind of entertainments did they have?"

"What did the children play with?"

"Did they have any pets?"

"What kind of musical instruments did they have?"

"Did they teach penmanship?"

Each of these questions was taken down, opposite the name of the pupil who asked it. Then the class started out to find how to answer them.

Planning the Project

The teacher then called the attention of the pupils to the fact that their questions should be classified into groups relating to certain subjects, for convenience in looking them up. For example, to find if they had wars they must look under the subject of government. To find if the children went to school and church, they must look up education and religion. To find what kind of houses the people lived in and the games children played, they must look up family life. To find how the people earned their living, occupations. To find out about musical instruments, music. To find out about entertainments, social life. These larger subjects were written on the board in place of the original questions.

The teacher asked if they would not like to make something that would help them compare the way people lived in those days with the way we live, and asked them to think what it could be. The pupils answered by naming various things:

"Make their musical instruments."

"Dress dolls the way they dressed."

"Make little houses like those they lived in."

The teacher pointed out that any of these things would not help to answer all of the questions they had on the board. Could they think of some one thing they could make to illustrate all these questions?

"If we were trying to picture our life to a little

Japanese child, what could we make that would show how we lived at home, how we went to school, and to church, and where and how we played and had our good times?"

By questions like this, the teacher led them to suggest making a sandtable representation of a town like that in which Jesus lived, comparing it with the one in which they lived.

The pupils also made a list of general supplies which the class would need, and promised to be on the lookout for all equipment that would help, and bring it. There was great enthusiasm from the first.

IV Assignment for the Next Lesson

Ask the pupils what they want to make first, to put into their town. After they have given various answers, ask what the first building built in every new village is likely to be. What did the Pilgrim Fathers build first when they landed at Plymouth? Bring out the point that the first thing built in any village is usually a house or houses. Tell them the first lesson will be about the houses of the people of Palestine, (Jesus' country), in Jesus' day, and what happened one time when Jesus was staying in one of them. Ask them to read Mark 2:1–22, and come prepared to tell the story. Were the houses of the people in Palestine in Jesus' day as comfortable as those of people in our country to-day? Ask them to find out all they can

about them and bring such materials as they think may be of use in making models of them. Explain that you will help them get started by supplying any information or materials they may have difficulty in finding. Give the following references and any others you may have found available in the library, or elsewhere:

Bible dictionaries. Look under Houses, Artisan Life, Household Utensils.
Rice, "Orientalisms." Pictures and Chapter 32, Oriental Houses.
Grant, "The Peasantry of Palestine." Pictures and descriptions.
Grant, "The Life and Times of Jesus," page 24.
Sherman and Kent, "The Children's Bible," pages 232–3.
Hunting, "Hebrew Life and Times," pages 49, 50, 51, 55.

Ask the pupils to bring pebbles for paving the streets of the town, or if you plan the making of booklets in place of sand table work, pictures of modern houses cut from magazines.

V A Visit to the Library

If the group numbers fifteen pupils or less, and it is at all possible, close the session with a visit to the public library. If the group is too large to go in a body, arrange if possible for each handwork group to go with its helper at some time during the coming week. In order to arrange this it will be necessary to plan for the handwork groups to meet briefly before

the close of the first session to choose a time. The teacher should call the helpers together to explain carefully the things she wishes pointed out to pupils when they visit the library. It is well, also, to speak to the librarian about it so she will be expecting the visits of the children. They should be taken into the reference room, and shown where the Bible dictionaries and other reference books are. The card catalogue should also be explained, and the children shown just how to get the books they wish. Ask the pupils to keep their eyes open for helpful articles in current magazines and in books in their homes, school-rooms, and elsewhere. Let them see that any accurate information on the subject is desired, no matter where it is discovered.

VI Teacher's Between-Session Preparation

Master an outline covering the essential points of difference between modern American houses and ancient Oriental houses. See teacher's outline given in Lesson One.

Become thoroughly familiar with Mark 2:1–22, the Bible material for this lesson.

Gather from all sources pictures and descriptions of Oriental streets and houses. If the class is large, it may be necessary to use blackboard outline pictures to supplement these.

The following references will be helpful:

Miller, "The Dramatization of Bible Stories," page 131; Stage Setting and Properties. Pictures of water-jugs, dishes, wells, lamps. Notice also references to other sources of material.

Wardle, "Handwork in Religious Education," page 84 ff. Pictures and instructions for clay modeling.

McLennan, "In His Footsteps," page 44. Picture of Interior of a Peasant's House.

"The Graded Sunday School Magazine."

August, 1916, page 498, An Eastern Peasant's House.

June, 1918, page 353, Doers of Handwork. Picture of Oriental house.

February, 1919, page 53, article on clay-modeling, illustrated.

July, 1919, page 193, illustrated article on clay-modeling.

"The Pilgrim Elementary Teacher."

October, 1920, page 318, An Eastern House from a Sheet of Pad Paper.

January, 1921, page 28, An Oriental House Made of a Cardboard Box.

November, 1921, page 343, World Friendship Picture.

Picture Set, International Graded Lessons.

Third Year Primary.

"Jerusalem."

"Jesus and the Daughter of Jairus."

"The Man with the Four Friends."

Tissot Picture, "In the Villages the Sick Were Brought to Him."

Sherman and Kent, "The Children's Bible," illustration page 194.

Evans and Walker, "Models for the Sunday School and How to Make Them," Part I. Model of an Oriental House.

Sandtable Cut-outs, No. 16, An Oriental House. Also No.

11, Miscellaneous Objects, Standard Publishing Co., 10c. per sheet. Stereographic views of Oriental houses, if available.

Provide the following materials for handwork for the next session:

Sandtable: Material for making Oriental houses and household utensils. Clay, plasticine, or moldolith are to be preferred. Moldolith, Milton Bradley's specially prepared clay for making permanent models, is to be recommended because it hardens after use. If you live near a clay-bed or a brick-yard, ordinary clay may be more easily obtained and more cheaply. If ordinary clay is used, the completed models should be baked rather carefully in the oven until hard enough to keep their shape. Have on hand a supply of newspapers on which to mold the clay, and plenty of old cloths for wiping the fingers. If some form of clay is not available, plan to use light-weight cardboard, paste or glue, pencils, rulers, scissors, and a few sharp knives for scoring. Cardboard mottled to represent stone may be obtained at the larger printing offices, but any light-weight cardboard will be satisfactory. Where cardboard is used for construction work, the smallest size of brass fasteners may be used in place of glue or paste (Milton Bradley catalogue, number 8260). Or adhesive tape may be used for joining the parts of the models. The wallpaper paste which is sold as a powder and mixed with water as used, holds well and is very inexpensive.

Purchase notebooks for the pupils if these are to be furnished. If not, ask the pupils to plan for themselves some method of keeping notes. Provide pen and ink or pencils.

Booklet: If the pupils are to make booklets, obtain a supply of wrapping-paper or drawing-paper of the desired size for binding into these booklets. Nine by twelve inches is a good size. Allow about thirty sheets for each pupil. Also provide sheets of silhouette paper or other contrasting paper, pencils, erasers, rulers, scissors, paste, pen and ink, and a sharp knife for each handwork group.

Cut a silhouette of a modern house (see figures 64 and 65, Pattern Supplement, "The Junior Citizen," by J. C. Manuel, for ideas) and one of an ancient Jewish house, as suggestions to the pupils to help them work out their own ideas. See handwork for Lesson One.

LESSON ONE

FOUR INGENIOUS FRIENDS

Mark 2:1–22

Correlated Topic: The Jewish Home of Jesus' Day.

Teacher's Aim: To bring out the frugal living conditions of the people among whom Jesus lived, in order to contrast them with the luxurious life of the rich of His day.

Pupils' Project: To illustrate by handwork the houses and streets of a town in Palestine in the time of Jesus.

I Pre-Session Work

If some of the children come as early as ten or fifteen minutes before the opening of the session, spend this time with them drilling on new songs for use in the devotional period. Ask the pianist to play a new hymn through several times while the children listen to it carefully. Ask them to hum the tune through with you several times. Sing the words to them and have them try singing the words with you. If there is anything in the words of the hymn which children would not naturally understand, explain it briefly. If

the hymn is built on a story or historical fact, make the children familiar with it. The following hymns will be helpful for use in this course:

Tell Me the Stories of Jesus.
Response, Hear Our Prayer, O Lord. (Page 34, Orders of Worship, "Hymnal for American Youth.")
Worship the Lord in the Beauty of Holiness.
O Son of Man, Thou Madest Known.
Immortal Love, Forever Full.
I Would Be True.
Rejoice, Ye Pure in Heart.
Gracious Spirit, Dwell with Me.
Where Cross the Crowded Ways of Life.
Forward through the Ages.
Joyful, Joyful, We Adore Thee.

II Worship Period

Musical Prelude. (Instrumental selection or verse of hymn played softly.)

Opening Hymn. (Some familiar one, with Jesus as its theme.)

Unison Prayer. (Suggestion, prayer at the top of page 38, Orders of Worship, "Hymnal for American Youth.")

Response. (Played softly while the children listen with bowed heads. Suggestion, "Hear Our Prayer, O Lord.")

Scripture. "God, from Whom All Good Things Come," page 194, "The Children's Bible" (Psalms 127.)

Leader's Prayer:

Dear Heavenly Father: We thank Thee for our homes with all the comforts we enjoy in them, for warm clothing, for wholesome food, for fathers and mothers who love us and wish to give us the best of everything. Help us to remember those who have less than we have and to do our part to make them as comfortable and happy as we are, for we know this would please Jesus. Amen.

Hymn. (Suggestion, "Tell Me the Stories of Jesus.")

III Teacher's Outline

Key Question (*to be written on the board*): Do people in our country to-day have more or less comfortable houses than the people of Palestine in Jesus' day?

1 What were the streets of a village in Palestine like?

Narrow, crooked lanes between houses. No drainage. Garbage thrown into the street. Ill-smelling.

2 Describe the materials and construction of the outside of a typical house.

Small houses of mud, clay, or sun-dried brick. Few and small windows. Stairs on the outside leading to the roof. Flat roof with beams covered with brush and mortar or earth. Surrounded by a railing, and much used as a place to sit in warm weather. (Mark

2:1–22.) The friends of the sick man found it easy to take up the roof and let him down before Jesus.

3 How was the house arranged inside?

Among the very poor, one room, shared with the animals. Dirt floor. Often the family lived on a raised platform, while the animals were cared for below. Sometimes a fireplace for cooking, but no chimney. Smoke escaped by the door. The well-to-do often had two or three rooms, frequently one built on the roof.

4 What were the usual household furnishings?

A skin spread on the floor at meal-times on which to eat, a bin for storing grain, jars for storing oil, and wine, bags and pouches of leather, a goatskin water-bottle, rope baskets, clay and copper dishes, a mortar and pestle, ladles, sieves, wooden bowls, knives, perhaps a charcoal brazier, a short-handled broom, a clay oven, a stone mill for grinding grain. (Often the whole village used oven, mill, and well in common. A frame for weaving. A large pan for washing clothes. Mats on which to sleep, rolled up during the day. A chest for storing clothing and trinkets. Among the well-to-do, perhaps a divan, and a low small table, and a few rude chairs. For light, candles, or a crude oil lamp.

Gather all the information the children have gained about each of the preceding points in succession. Where they have failed to get the facts, supply them yourself. It is helpful to write a simple outline of

essential points on the blackboard as the discussion proceeds. If possible, have the children copy this into their notebooks.

IV A Typical Class Discussion [1]

An extract from a report by Hazel:

"The houses were made of mud, clay, or sun-dried bricks. They had only one room. They shared this with the animals. The house had a flat roof and stairs up the outside. The roof was made of beams covered with brush and mortar or earth. The furniture consisted of mats to sleep on, rolled up by day, a divan against the wall, a small table, and a few rude chairs. Sometimes they ate on the floor. They had a sort of a skin table-cloth, that hung on the wall when it was not in use. They had a niche in the wall for primitive little lamps, or they had lamps hung from the rafters. They had a few jugs for grain, water, wine, or oil."

An extract from a review report by Hazel:

"This is a picture of the people of Palestine's house. [Drawing a side view with steps leading to the roof.] They did not have enough wood to make houses of wood, so they lived in tents and in buildings made of stone, mortar, dried mud, or clay. There were some stairs going up the sides so they could go up on the

[1] These accounts of typical class discussions were written from running notes taken by the author during discussions of a group of Seventh-Graders studying this course.

roof. Inside the house they had a divan, just a little sort of couch up against the wall, and then each one had his bed, which were mats or sorts of mattresses. which rolled up and were carried with them. For lamps, they had funny-looking lamps like those we made with clay, and sorts of candles, either hung from the ceiling or set in a niche in the wall. And they had . . . I can't think what they weave cloth on . . . looms, and a big chest to keep clothes and things in. For a table, they just had a round piece of skin."

Marjorie: "How could they hold it up?"

Hazel: "With a draw-string, a strap of leather, sort of a thong."

Eleanor: "But how could they hold it up? I should think that would be hard to do."

Hazel: "Oh, they did n't hold it up. They laid it down on the floor."

Marjorie: "It would n't be a table then, would it?"

Hazel: "They sat on the floor."

Eleanor: "Then it was n't like our tables, was it?"

Marjorie: "Most likely not."

Hazel: "They would draw it up afterwards and hang it on a peg. They would keep food and things in it. It would act just like a bag. I guess that 's all of that house."

V Handwork Suggestions

Sandtable: Oriental houses and household utensils, such as jars, oven, mill, and the like. An Oriental

MODELS MADE BY PUPILS

LEFT: ANCIENT JEWISH HOME

RIGHT: SYNAGOGUE AND INTERIOR FURNISHINGS

well might also be included. If cardboard is used, show the pupils how to score it, that is, cut lightly part-way through the cardboard on the front of the place to be folded, so it will fold in a straight line when bent backward.

Booklet: Let each pupil write his answer to the key question of the lesson, and illustrate it with silhouettes or pictures cut from magazines. For example, a silhouette of an Oriental house contrasted with a silhouette or picture of a modern American house.

Unfinished Handwork

The pupils may find the handwork so interesting that they will want to linger after the hour of closing to work on it. This should not be permitted. Classes should be dismissed promptly at the closing hour. The parents will appreciate knowing just when to expect their children home, and the interest of the pupils will be more likely to be sustained to the end of the course if they are not allowed to satiate it all at once.

If the handwork for the day is unfinished, do not try to have the pupils complete it the next time the class meets. Bring out a little of it on days when the regular handwork does not take so much time, or take one or two handwork periods at the close of the course to complete unfinished work.

Simplicity and Originality Desirable in Handwork

Sometimes pupils have in mind, at the start, very elaborate models which they wish to make, but usually they tire of the work involved before such models are completed, or grow disgusted with the crudity of their work. For this reason it is advisable to confine the pupils to rather simple attempts to reproduce what they are studying about, using cardboard and tissue-paper rather than cloth and wood. If they wish to make more elaborate models, suggest that they do it at home in spare minutes, rather than during the handwork period of the class session.

In building the Oriental town, encourage each pupil to give his imagination free play, using his own ideas in reproducing what he reads in descriptions and sees in pictures. Try to regulate the size of the models in order to preserve the proportions of the town as it grows. The pupils will probably make a larger number of certain models than can be used on the sandtable. In such cases, choose those showing the greatest historical accuracy and individual ingenuity. Be careful not to choose the work of the same pupils each time, as this will be apt to deaden the ambition of the others. Let each pupil mark his work in some inconspicuous place in order to encourage good workmanship and legitimate pride in it.

If it is more convenient to make booklets instead of

models, enlist the ingenuity and originality of the pupils by holding up before the class any good ideas developed by them in the use of silhouettes or pictures.

VI Assignment

Introduce the subject of the next lesson somewhat as follows: Do we live in a free country? Was the United States always free? No, it once belonged to England. How did we happen to become free? Allow the children to tell a little about the Revolutionary War and the bravery of those who won our freedom.

The Jews, as we have seen, lived in the tiny country of Palestine, directly at the eastern end of the Mediterranean Sea. (Point out on the map if one is available.) They were not a large nor a rich nation, but they lived where the merchants and traders of other nations, and armies as well, had to go through their territory to get to other larger and richer countries. Like little Belgium in the great World War, they lived between countries that were continually fighting each other. Many wars had been fought in their land, their cities had been destroyed, and their homes broken up many times. Many of their people had been carried away to be slaves in other countries, and much of their wealth had been taken away.

For the next time, we will try to discover whether or not Jesus lived in a free country, as we do. See if you can find out about the Pharisees and the Sad-

ducees, and how each of these parties felt toward foreigners. Bring any descriptions or pictures you can find of walled cities, soldiers, and weapons of these long ago days. Read Mark 2:23–3:6, and come prepared to tell the story.

Give the following references, and others you find available:

Bible dictionaries. Look under Antiochus Epiphanes, The Greeks, The Romans, Pharisees, Sadducees.
Grant, "The Life and Times of Jesus," pages 85–88, 92, 93.
Hunting, "Hebrew Life and Times," pages 146–152.
Sherman and Kent, "The Children's Bible," pages 234, 235.
Latimer, "Judea from Cyrus to Titus." Selected paragraphs.
Willard, "Bible Facts for Busy People," pages 76–77.
Guerber, "The Story of the Romans," pages 137–139, 191–200.
Johonnot, "Stories of the Olden Times," pages 92–116.
Wells, "How the Present Came from the Past," page 142.

Choose an individual or handwork group to be responsible for the next report.

Choose one handwork group to prepare a prayer to be used at the next worship period, the theme to be Patriotism.

The Pupils' Reports

If the pupils have not been taught by the socialized recitation method in the public school, it may be necessary to give help to the ones first chosen to give

reports. At the beginning of the course, take the pupil who is to make the next report aside during the handwork period, and make sure that he knows how to prepare it and give it. Have some of the reference books at hand. Show him how to take brief notes on what he reads, how to organize them into outline form, and how to follow them in speaking. Let him rehearse what he plans to tell the class so that he may be familiar enough with it to be at ease. If there is not time to rehearse it all, let him rehearse the beginning, and the ending, which will always be the Bible story. You will find timidity a hindrance to some and the desire to attract attention to themselves a hindrance to others. Try to get each one so interested in the subject of his report that everything else will be forgotten when he comes to give it. If he seems embarrassed, ask him a few questions to help him get started. After a few sessions of the class, the novelty will have worn off and the pupils will have learned, from each other, just how to make a good report.

Be sure that each pupil concludes his report by telling the Bible story (unless the teacher has told it previously) and drawing his conclusions concerning Jesus' attitude toward the problem of the lesson. Do not let the discussion of the correlated topic take up too much of the class period. This can be avoided by asking occasional questions which bring out the essentials or introduce the next topic.

For the first few lessons, it may be necessary for

the teacher to stimulate discussion by frequently asking thought-provoking questions while the report is being given. If this is done, it will not be long before the pupils will be taking the initiative, asking questions, making corrections, and giving additional information. Be sure to allow time at the close of the pupil's report for other members of the group to give any supplementary facts which they have gathered or ask questions on anything they have not understood.

If the class is so large that it is difficult to choose individuals to make the reports, make each handwork group responsible in its turn and let the pupils of the group choose one of their number to give the report. Let the group be to the one they have chosen much as the rooting squad is to the football team, feeling especially responsible for the discussion on that day, and backing their representative in every way.

The Pupils' Part in the Worship Period

The worship period, if properly conducted, will bring the pupils to the study of the lesson with that spirit of reverence and devotion which is so necessary to make it effective. From time to time, groups of pupils will be asked to prepare original prayers, and repeat them in unison at the worship period. There are several reasons for doing this. Boys and girls of this age should be learning, if they have not done so before,

to formulate their own prayers. They should be learning to pray in public without embarrassment or self-consciousness. Prayer is one of the best ways of creating that sense of the reality of God and of Jesus and of expressing that love and loyalty to Him which are aims of this course of lessons.

Whenever a group is asked to prepare a prayer, it should be given a theme around which to build it. This removes some of the vagueness which might otherwise embarrass the pupils, and it gives them a starting-point for their thoughts. The helper who has charge of the group should take the first part of the handwork period to talk with the pupils about prayer, what it is, why we pray.

"It is talking with God, telling Him of our love for Him, thanking Him, asking forgiveness when we have done wrong, and for help and guidance in doing right." The theme should then be discussed:

"Is there anything about it that makes us feel love and loyalty for God? Is there anything connected with it for which we should thank God? Does it remind us of anything we have failed to do or of anything we have done that is wrong? Does it make us realize that we should do something in the future in which we need God's guidance and help? Is there anything we should like to see come about that will be for the good of others, or that will help us live up to the best that is in us?"

Give each pupil a pencil and a slip of paper and ask

him to write one sentence which he thinks should be a part of the prayer. Collect these slips and use the best of these sentences to form the group prayer, adding one or two of your own if the Spirit moves you.

VII Teacher's Between-Session Preparation

Master the teacher's outline found in Lesson Two, and the Bible material, Mark 2:23–3:6.

Gather, from all sources, pictures and descriptions of the walls surrounding Oriental towns, also of Roman soldiers, their camp life, weapons of warfare, and the like. Any number of illustrations in ancient histories will be available for this. The following references will be helpful:

Bourne and Benton, "Introductory American History." Illustration of Roman soldier, page 53.
Grant, "The Life and Times of Jesus," page 36. Illustration, The Great Wall of Jerusalem.
"The Pilgrim Elementary Teacher," May, 1921, page 164. Pattern for chariot.
"The Church School."
November, 1921, page 80. Drawing of city wall.
April, 1922, page 320. Picture of the Roman Guard.
October, 1922, page 33. Drawings of Roman soldiers.
Picture Set, International Graded Lessons.
Third Year Primary, "Jerusalem."
Tissot Picture, "The Northeast Angle of Jerusalem."
Illustrated editions of "Cæsar's Gallic War."
Stereographs of ancient walled towns and villages.

See that the following materials are ready for use at the next session:

Sandtable: Cardboard or clay for making walls around the town. Glue or brass fasteners. Drawing-paper or other stiff paper, lead-pencils, scissors, crayolas or paints, for making Roman soldiers and their weapons of warfare to place around the walls of the town.

Booklet: Silhouette paper. Pencils, pen and ink, erasers, scissors, paste, rulers, and a sharp knife for each handwork group. Pictures of American flags cut from magazines. Dennison's flag stickers may be used, or the pupils may draw flags and color them with crayolas or paints.

Cut a silhouette of a gate in a city wall, to be used as a suggestion to the pupils to help them work out their own ideas. See handwork for Lesson Two.

LESSON TWO

JESUS DISAPPROVES OF THE INCONSISTENCY OF HIS NATION'S LEADERS

Mark 2:23–3:6

Correlated Topic: The Jews, a Subject People.

Teacher's Aim: To show how the religious intolerance of conquering nations drove the Jews to fanatical strictness in their observance of Jewish religious customs and laws.

Pupils' Project: To illustrate the subjection of the Jews to the Romans, by making walls, Roman soldiers, and weapons of warfare to surround the village.

I Pre-Session Work

Prepare the sandtable before the pupils arrive, arranging it to show to the best advantage the handwork done the last time. If there are too many houses, choose those in which the pupils have shown the greatest individuality and accuracy. The houses will probably vary according to the pictures and books which individual pupils have consulted. Pave the streets with small, flat stones.

Continue the drill period on new songs.

II Worship Period

Musical Prelude.

Opening Hymn. (Suggestion, "Tell Me the Stories of Jesus.")

Unison Prayer. (Theme patriotic. Prepared and repeated by one handwork group. The other pupils stand with bowed heads.)

Response. (If, during the pre-session period, the children have had some drill on a suitable response, let them sing the words softly with bowed heads. Suggestion, "Hear Our Prayer, O Lord." Some prayer song well known to the children may be used.)

Scripture: "God, Our Refuge," page 203, "The Children's Bible." (Psalms 46.)

Leader's Prayer:

Dear Heavenly Father: We thank Thee for the beautiful thoughts about Thee and Thy care which have come down to us in the book of the Psalms. We thank Thee that, although the people who first sang these songs were surrounded by enemies and always in danger, yet they trusted in Thee and believed that Thou didst give them that which was best. We thank Thee that we live in a free country and that we are at peace with other nations. We appreciate what our forefathers sacrificed for us to make us free, and we pray that, like the people who sang the beautiful song

we have just read, and like our own heroes of American history, we may trust in Thee and do our part to make our country all that it ought to be. Amen.

Hymn. (Some familiar one in which the thought centers around Jesus.)

III Teacher's Outline

Key question (*to be written on the blackboard*): Did Jesus live in a free country as we do?

1 To what nations had the Jews been subject?

The Babylonians, Persians, Greeks, and Romans. Point out on the map just how much of the known world each conquered.

2 How had the Greeks felt toward the religion of the Jews?

Three hundred years before Christ, Alexander the Great of Greece conquered the land where the Jews lived. Wherever his armies went, they brought the customs of their native country. They built Greek roads, sold things that were made in Greece, built Greek houses and public buildings, made the cities like Greek cities, with the same kind of police, paving, lights, water supplies, and sanitation. They set up their kind of a government, and spoke the Greek language. They built theaters and gave Greek plays. They held the great festivals and games for which the Greeks are famous, and crowned the victors with laurel leaves,

just as they had done in Greece. The Jews had always been opposed to athletics, and they disliked very much the way the Greeks went without clothing while playing their games. But what offended the Jews the most was that the Greeks even built beautiful temples, in which they placed statues of their many gods, and they wanted the Jews to worship in them. The Jews thought Jehovah, their God, would be displeased if they worshiped other gods, and they also believed that He had forbidden them to make or worship images, even of Himself. They had all been taught that it was wrong to worship in any other temple than Jehovah's in Jerusalem, and in it there were no images at all.

3 Who were the Sadducees? the Pharisees? Why were the Pharisees so strict?

The most of the Jews hated the foreigners, and remained loyal to their own religion, but some of them, especially the young men of the more aristocratic classes, liked the new foreign ways very much. A few of them even began to worship the foreign gods. These young men were active and ambitious, and they were attracted by the Greek athletic training and the promise of government positions. Greek art and culture appealed to them. They dressed in Greek costumes. They considered the Jewish dress and customs old-fashioned, and wanted to do everything the new way. They formed a party, partly religious and partly political, called the Sadducees, and used as their party badge

a hat like those we see in pictures of the Greek god, Mercury, to show how much they admired the Greeks. Not many of them went over to the Greek religion, but they did not think it necessary to be very strict in keeping the old laws which had been handed down from the time of Moses, and that were found in the Jewish sacred books, which we call the Old Testament.

The older people and those who belonged to the lower classes did not at all approve of what these young men thought and did. So a party grew up to oppose the Sadducees, and the members of this party called themselves the Pharisees. These two parties were still in existence when Jesus lived. The Pharisees wanted to have the laws of Moses strictly carried out, and because it was sometimes hard to tell just what these laws meant, they began to try to explain them more fully. By the time Jesus came, they had worked out a long, tedious set of detailed rules, which were very hard to keep, and they placed a great deal of emphasis on observing these in the smallest matters. For example, in order to explain what the law of Moses meant when it said to keep the Sabbath holy, they had made a list of thirty-eight different things a person could not do on the Sabbath. Some of these were such little things that they really did not matter at all. This all seems very foolish to us, but to the Pharisees it was a serious matter. They were so earnest about their religion that they were willing to do all sorts of inconvenient things for its sake, and yet they were not very consistent about

it, for they observed the smallest formalities and yet did things that were unkind and made it hard for other people.

4 What was Jesus' attitude toward the Pharisees and Sadducees?

Jesus did not go to either extreme. He was often provoked at the Pharisees for being so inconsistent. When they found fault with Him for letting his disciples rub out and eat a few kernels of grain while passing through a field on the Sabbath, He told them that the Sabbath was made for man and not man for the Sabbath. He told them such little details did not matter. They should be thinking rather of keeping the spirit of the laws, which was to love God and be kind and thoughtful of others. (Mark 2:23–3:6.)

After the pupil chosen to report has submitted the results of his study to the class, time should always be allowed for other members of the group to give any supplementary facts which they have gathered, or ask questions on anything which they have not understood.

Develop a simple outline, as the facts are brought out, writing it on the board so the children can see it and, if possible, copy it into their notebooks.

IV A Typical Class Discussion

Report by Arthur:

"The first one that captured the Jews was the king of Babylon. They had a beautiful temple in Jerusalem.

He tore it down and carried away the gold and silver that was in it. He took the people to Babylon for slaves. After a while the Persians captured Babylon, and they ruled the Jews. Then the Greeks captured the Persians, and they tried to make the Jews live just as they lived."

Teacher: "Who was the king of Greece who conquered the Jews? If you have ever studied any ancient history in school, you have probably heard something about him."

Arthur: "Alexander the Great. He built Greek roads, sold things that were made in Greece, built Greek houses and public buildings, and made the cities like Greek cities, with the same kind of police, and the same kind of paving and lights and water supplies, and sewers. I think they must have been better than the way the Jews did. They had their kind of a government, and spoke the Greek language, and built theaters and gave Greek plays. And they had the Greek games, and crowned the victors with laurel wreaths, just as they did in Greece. The Jews thought athletics silly. They did n't like the way the Greeks went without clothes, and they hated the way the Greeks built temples in their towns and put statues of Greek gods in them and tried to get the Jews to worship them. The Jews had been taught to think it was wicked to worship anywhere but in the Jewish temple. That was in Jerusalem."

Richard: "But I thought that was all torn down."

Arthur: "It had been built again, and there were no images in it. Most of the Jews hated the foreigners, but the young men did n't. They liked to run in the races and be athletic."

Teacher: "Were all the Jewish young men like that?"

Arthur: "No, not all, but some of them, the rich ones especially. Some of them even worshiped the Greek gods. They wanted to work for the Greeks, the book said, 'get government positions.' They dressed like the Greeks, and wore a hat like the Greek god Mercury to show how they felt."

Teacher: "What were these men called who did this?"

Arthur: "The Sadducees. They were not very strict in keeping the old laws that Moses gave them. Then there were the Pharisees. They were older people and poor folks, and they did n't like the Sadducees."

Teacher: "Were all the Pharisees old or poor?"

Arthur: "No, but they were sometimes. Most generally. They wanted to be very strict about keeping the old laws. They tried to explain what these laws meant and made them hard to keep. They said there were thirty-eight things that people must not do on the Sabbath. Some of these were very silly, did n't matter at all. And sometimes these rules were not kind, and made it hard for other people. Jesus told them all these little things did n't matter. They were to keep the spirit of the laws—that was, to be kind

and thoughtful of others. He said a kind heart pleased God more than all kinds of ceremonies."

V Handwork Suggestions

Sandtable: Walls to surround the town. Roman soldiers and their weapons of warfare.

Booklet: Let each pupil write his answer to the key question of the lesson and illustrate it with silhouettes or pictures cut from magazines. For example: A silhouette of a Roman soldier, city wall and gate and a picture of an American flag. If the pupils are to draw their own flags, take care that this is carefully and reverently done.

VI Assignment

We have seen how the Jews were neither a large nor a rich nation. They were a nation of farmers, shepherds, and merchants of moderate means. There were not many rich people among them. For the next time, we will study some of the occupations of these people. Try to find out all you can about the artisans and merchants of Jesus' day. How did they differ from those of our day? What were the stores like, and what was sold in them? See if you can find out what the occupation of Jesus was, and what the different disciples did for a living before he called them. (Mark 1:16–21, 2:14–18, 6:3.) Did the people among whom Jesus lived have more or fewer comforts and luxuries than we

have? Come prepared to tell the story found in Mark 3:7–35.

References:

Bible Dictionaries. Mechanical Arts, Artisan Life, Trades, Bazaars, Merchants.
Rice, "Orientalisms." Illustrations, and Chapters 26, 27, 30.
Grant, "The Life and Times of Jesus," pages 12 and 25.
Hunting, "Hebrew Life and Times," pages 51–53.
Sherman and Kent, "The Children's Bible," pages 227, 228.

Choose an individual or handwork group to be responsible for the next report. If you are making booklets, ask the pupils to bring pictures from magazines illustrating modern occupations, merchants behind counters, modern manufactured articles, and the like. Also pictures showing modern means of travel. For example, see advertisement of the Ford car in the August, 1924, issue of "Good Housekeeping."

VII Teacher's Between-Session Preparation

Master the teacher's outline for Lesson Three, and the Bible material, Mark 3:7–35.

Gather pictures and descriptions of Oriental shops, bazaars, artisans' tools, traders, and methods of travel used by them.

The following references will be suggestive:

Grant, "The Peasantry of Palestine."
Rice, "Orientalisms."

Hunting, "Hebrew Life and Times."
McLennan, "In His Footsteps," page 28. Picture of an Oriental street.
"The Church School," August, 1923, pages 506, 507. Silhouettes of Oriental merchants.
"Pilgrim Elementary Teacher," January, 1922. Patterns for Travel Scene, pages 19–27.
Picture Set, International Graded Lessons.
Third Year Primary.
"The Wise Men at Jerusalem."
"The People Thronged Him."
Tissot Picture, "The Youth of Jesus."
Sandtable Cut-outs, No. 11, Miscellaneous Objects. Pictures of traders, travel by camel, etc. Standard Publishing Co.
Stereographs of Oriental traders, shops, bazaars, and tradesmen.
"National Geographic" and "Travel." Pictures.
"Literary Digest," August 4, 1923. Picture of Oriental shops.

See that the following materials are ready for use at the next session.

Sandtable: Clay for making jars, baskets, and wares of merchants.

Lightweight cardboard, drawing-paper, or other stiff paper, lead-pencils, scissors, and crayolas or paints, for making figures of merchants, traders, camels, donkeys, etc. Small pieces of colored cloth for making awnings over the street, shading the merchants from the sun. Toothpicks and thread for making craftsmen's tools, looms, etc. Paste or glue.

Booklet: Silhouette paper, pencils, pen and ink, erasers, rulers, scissors, paste, and a sharp knife for each group.

Cut silhouettes to be used as suggestions to the pupils to help them work out their own ideas. See handwork for Lesson Three.

LESSON THREE

JESUS CHOOSES HELPERS

Mark 3:7–35

Correlated Topic: Jewish Occupations, Artisans, and Merchants.

Teacher's Aim: To bring out the fact that Jesus lived among humble folk whose manner of living was exceedingly simple, and to inspire the pupils to admire the sterling character of the rugged, hard-working men whom He chose to be His disciples.

Pupils' Project: To illustrate the life of artisans and merchants in Palestine in the time of Jesus.

I Pre-Session Work

Prepare the sandtable before the pupils arrive, arranging it to show to the best advantage the handwork done the last time.

Continue the drill period on new songs.

II Worship Period

Musical Prelude.

Opening Hymn. (One familiar to the children, with Jesus as its theme.)

Prayer Hymn. (Make this a real prayer, by stimulating the pupils to think of its meaning as they sing it and sing it earnestly. Suggestion, "O Son of Man, Thou Madest Known."

Scripture. "Things that are Better than Riches," page 216, "The Children's Bible." (Proverbs 22.)

Leader's Prayer:

Dear Father in Heaven: Help us to admire, whether rich or poor, those men and women who are true and good. Help us, as we grow older, to give honesty and kindness first place in our thoughts, rather than riches and power. Give us the spirit of Jesus and His disciples, who knew what it was to work hard and be poor, but were so rich in the things that really count, that people everywhere, since they lived, have wished to follow their way of living. Amen.

Hymn. (Suggestion, "Tell Me the Stories of Jesus.")

III Teacher's Outline

Key question (*to be written on the blackboard*): Does the life of artisans, merchants, and traders in Jesus' day suggest that the people among whom He lived had more or fewer comforts and luxuries than we have?

1 Describe the different kinds of artisans known in Palestine in the time of Jesus.

Metal-workers. Made brass and copper vessels, gold and silver jewelry, weapons, and crude tools for farmers, carpenters, and builders, such as plowshares, knives, axes, and saws. Metal-workers' tools: a small anvil, a vise, a funnel-shaped furnace for burning charcoal, a skin bag or bellows working with handles, a blowpipe.

Carpenters. Wood scarce in Palestine. Only a little furniture made. Houses of stone or clay. Tools: adze, saw, awl (turned with a handle and string, looking like a whip), hammer, tongs, vise, file, and rule.

Shoemakers or tanners. Made leather goods.

Tent-makers.

Spinners and weavers. Made colored cloth, "purple and fine linen." Much of the clothing for the family made in the homes.

Basket-makers. Made baskets of palm-leaves, twigs, and hemp or flax, in three sizes, for holding provisions, fish, fruit, grapes or figs, or grain.

Potters. Equipment: oven, pile of clay, potter's wheel (frame holding vertical rod, two flat wooden wheels attached to rod, one turned by feet while clay on other was shaped by hands).

Artisans had no shops. Traveled about in search of work. Always sat at their work. Expected their pay in advance.

2 Describe the life of the merchants of Jesus' day.

Shops or bazaars found in groups, usually on both

sides of a covered street. Narrow and shallow. Used as a combination of store and storage-room, six to twelve feet square. Seldom had windows. Equipment: a low counter, a bench, and shelves and bins around the walls. Usually a platform about two feet high along the front of the shop for displaying wares. A small door opening to the room in back. On the platform, a rug or mat on which the merchant sat cross-legged, working on his accounts or urging passers to look at his wares. No wrapping-paper provided. Buyers brought their own dishes to carry liquids, and carried other articles away in their skirts.

Markets often in the open air. A frequent sight, farmers with animals loaded with foodstuffs for sale.

Most common kind of shops. Grocers selling wine, bread, cheese, olives, salt and dried fish, wooden, iron, and earthenware dishes. Bakers. Cobblers. Butchers.

Merchants and buyers always haggled over the prices. "Striking a bargain."

3 Describe the life of the traders.

Traders went from village to village, traveling in caravans for fear of robbers. Cafés meeting-places of traders for discussing business. Apt to be disorderly. Khans or stables near the gates of the village for the animals of the traders.

4 Did the people of Palestine at this time have more or fewer comforts than we have?

Fewer. Their wants were rather simple.

5 What was Jesus' occupation? Did He choose

rich or poor men to be His disciples? Were any of them traders, merchants, or artisans? Were they used to working for a living, and if so, what did they do? (Mark 6:3; Mark 3:7–35; Luke 5:1–11.)

Jesus was a carpenter. So far as we know none of His disciples were traders, merchants, or artisans. But they were not wealthy, and they were used to working with their hands. (Lead up to the assignment for the next lesson.)

Keep in mind to allow time during the report period for questions and additional information brought in by other pupils. Develop a simple outline on the blackboard as the lesson proceeds.

IV A Typical Class Discussion

Report by Richard:

"The storekeepers did n't stand behind counters as they do in our stores. They sat on raised platforms out in front and had their money and some of their goods piled up around them. They tried to get everybody to pay a big price and then if they would n't, they would give it to them for less. Anybody had to 'jew' them down to get out of paying more than it was worth."

Teacher: "Where did the expression 'jewing down' come from? Where did we get it?"

Richard: "Because that is the way the Jews do."

Teacher: "And they are apt to do it because that is

the way everybody does in the Orient, where they came from. You see, it was a custom in Palestine away back in Jesus' time."

Richard: "Everybody that had the same thing to sell was on the same street. It was as though there would be a street for grocery stores, a street for dry-goods stores, and a street for hardware stores. Sometimes they did n't have any stores at all, just sold things out in the street. The farmers almost always did. They would bring in a donkey loaded with things and sell them right off its back."

Arthur: "I thought the streets were narrow and dirty. How could they block them up like that? Things sold that way would n't be very sanitary, would they?"

Richard: "Sometimes the market streets were wider, or they would go to some bigger place near the gate. They had khans near the gates where the merchants could leave their animals, and sort of drinking-places where the men could talk things over.

"They did n't have any wrapping-paper. The customer had to bring his own things to carry away what he bought. Sometimes he would carry grain in his skirt, or he would bring a jar to put oil in."

Teacher: "What were the most common kinds of shops?"

Richard: "Oh, I guess groceries; there were bakers, too, and butchers and shoemakers. The grocers sold grain and oil, bread, cheese, olives, salt and dried fish.

They did n't have very many things to eat compared to us."

Teacher: "How were articles manufactured?"

Richard: "They did n't have factories, as we have. Men who made things went around to the houses and made things for the people just like umbrella-menders and scissors-grinders."

Teacher: "What kind of things were made in those days?"

Richard: "Oh, they made dishes out of copper and brass, and jewelry out of gold and silver, and spears and things to fight with and crude tools out of iron. Then there were the carpenters, but they did n't have much wood in that country, so they could n't make much. And there were shoemakers and basket-makers and cloth-weavers; only lots of the cloth was made by the people themselves."

Teacher: "We would call it homespun, would n't we?"

Dorothy: "My mother has a homespun sheet that my great, great grandmother made."

Richard: "Then there were the potters who made things out of clay. They had a funny-looking thing with two wheels on a rod and they turned one with their feet and put the clay on the other one so they could make it whatever shape they wanted to and have it alike on both sides. The men who made things had to be paid before they made them. They always sat down to work."

Ruth: "How did they know they would be any good after they were made?"

Richard: "Oh, I guess the people just had to take a chance on that.

Teacher: "Were any of the disciples merchants or artisans?"

Richard: "I don't know. I guess not. Peter and John were fishermen. I guess most of them were fishermen."

V Handwork

Sandtable: The business streets of the town. Shallow shops. Platforms covered with awnings. Tiny rugs for the merchants to sit on. Baskets and jars for holding goods. Figures of merchants and traders, camels and donkeys loaded with goods. Tools of the various artisans.

Booklet: Let each pupil write his answer to the key question of the lesson and illustrate it with silhouettes or pictures cut from magazines. For example: A silhouette of a merchant sitting cross-legged before his cash-box or of a potter at his wheel, and a picture cut from a magazine showing some phase of modern merchant or artisan life, such as a clerk behind a counter, or silhouettes of articles associated with modern stores or factories which were unknown in Jesus' day.

A silhouette of a merchant riding on a camel contrasted with a silhouette of an automobile.

If you have asked the pupils to bring in pictures from magazines and they bring only a few, use those few, and let the others in the class make silhouette pictures. Be sure to use everything the pupils bring in if it is at all possible. Encourage originality in handwork. Let the pupils work out their own ideas.

VI Assignment

So far as we know, none of Jesus' disciples were merchants or traders. Let us write the names of the disciples on the board and put down their occupations after as many names as we can.

Simon Peter	Fishermen
James, the son of Zebedee	
John	
Andrew	
Philip	
Bartholomew	
Thomas	
James, the son of Alphæus	
Thaddæus	
Simon, the Cananæan	
Matthew	Tax-gatherer
Judas Iscariot	

They were not rich men, so far as we know, but men who were used to working hard for their living. Four of them were fishermen. For the next time, we will find out all we can about the fishermen, shepherds, herdsmen, and farmers of those days. What were the

principal crops, and how were they raised? Come prepared to tell the story found in Mark 4:1–34. Judging by the things Jesus talked about, what kind of people do you think He was teaching? Were they rich men or men of leisure? Contrast the living conditions of Jesus' disciples and those whom He taught with those of people of the same occupations to-day.

References:

Bible dictionaries. Agriculture, Fishing, Shepherd Life.
Rice, "Orientalisms." Illustrations and Chapters 19–23.
Grant, "The Peasantry of Palestine." Illustrations and selected paragraphs.
Grant, "The Life and Times of Jesus," pages 11–13.
Hunting, "Hebrew Life and Times," pages 44–48.
Sherman and Kent, "Children's Bible," pages 227, 228, 239–241.

Choose an individual or handwork group to be responsible for the next report. If you are making booklets, ask the pupils to bring pictures of modern farm machinery, or farm scenes. Plenty of these may be obtained from farm magazines if they are accessible to the children.

VII Teacher's Between-Session Preparation

Master the teacher's outline for Lesson Four, and the Bible material, Mark 4:1–34.

Gather pictures and descriptions of Oriental methods of farming, fishing, and caring for sheep and

herds. Illustrations in the following books and magazines will be suggestive:

Grant, "The Peasantry of Palestine."
Rice, "Orientalisms."
Hunting, "Hebrew Life and Times."
"The Church School."
September, 1919, page 269, model of sheepfold. Page 271, shepherd costume.
October, 1921, pages 44–45. Pictures of an Eastern shepherd, sandals, rod, water-bottle, oil-horn, sling, flute, staff, and scrip.
December, 1921, page 137. Patterns for sheep.
January, 1924, page 177. Model and pattern, sheepfold, shepherd and sheep.
"The Pilgrim Teacher."
July, 1920, pages 227–235. Patterns for Agricultural Implements.
October, 1920, pages 328, 329. Models of sheepfold and shepherd's equipment.
"The Song of Our Syrian Guest," by William Allen Knight.
Description of the life of a Syrian shepherd.
Picture Set, International Graded Lessons.
Third Year Primary.
"The People Thronged Him." (Notice skin bottle.)
"David, the Shepherd Lad."
"Jesus and the Fishermen."
"A Western Wheat Field."
Tissot Pictures: "The Parable of the Sower."
"The Winnower."
"The Prodigal Son."
"The Good Shepherd."
"First Miraculous Draught of Fishes."

"Calling of St. Peter and St. Andrew."
"Calling of St. James and St. John."
Sandtable Cut-outs, No. 11, Miscellaneous Objects, patterns of palm-trees and sheep. Standard Publishing Co.
Stereographs of Oriental agricultural and fishing scenes.
Pictures in the "National Geographic" and "Travel."

See that the following materials are ready for use at the next session:

Sandtable: Clay for making sheepfold, wall of sheep-yard, granaries, terrace walls, jars for oil and wine, wine-vats, and oil-presses.

Light cardboard, drawing-paper, or other stiff paper, lead-pencils, scissors, and crayolas or paints for making sheepfolds and terrace walls if preferred, boats, figures of cattle, sheep, oxen, herdsmen, farmers, boys and girls treading out wine, fishermen, two-wheeled carts, ox-yokes.

Scraps of tissue-paper, green, brown, yellow, and purple, for making trees, vines, grain-fields, etc.

String for making nets. A few pieces of hard twisted twine for making rope baskets. An old tin can and a pair of old shears for cutting tin, twigs and wire for making farming implements.

Booklet: Silhouette paper, pencils, pen and ink, erasers, rulers, paste, scissors, and a sharp knife for each group.

Cut silhouettes to be used as suggestions to the pupils, to help them work out their own ideas. See handwork for Lesson Four.

LESSON FOUR

JESUS TEACHES FROM A BOAT

Mark 4:1–34

Correlated Topic: Jewish Occupations. Fishermen, Farmers, Herdsmen, and Shepherds.

Teacher's Aim: To bring out the fact that Jesus lived among humble folk whose manner of living was exceedingly simple, and to inspire the pupils to admire the sterling character of the rugged, hard-working men whom He chose to be His disciples.

Pupils' Project: To illustrate the life of fishermen, farmers, herdsmen, and shepherds in Jesus' day.

I Pre-Session Work

Prepare the sandtable before the pupils arrive, adding the handwork done the last time.

Continue the drill period on new songs.

II Worship Period

Musical Prelude.

Opening Hymn. (A nature hymn familiar to the children. Suggestion, "Fairest Lord Jesus.")

Unison Prayer. (Suggestion, prayer on page 33,

Orders of Worship, "Hymnal for American Youth.")

Response.

Scripture. (Pupils repeat in unison the Twenty-third Psalm.)

Leader's Prayer. (See prayer on page 22, Orders of Worship, "Hymnal for American Youth"; taken from "Outdoor Prayers, Dartmouth Outing Club.")

Hymn. (Suggestion, "I would Be True.")

III Teacher's Outline

Key Question (to be written on the blackboard): Contrast the living conditions of Jesus' disciples and those whom He taught with those of people of the same occupations to-day.

1 What were the principal crops of the farmers in Palestine and how were they raised?

Figs, olives, grapes, grain, barley, millet, wheat, flax. Dates and figs were picked from the trees and hung up or laid on the ground in enclosed places to dry.

Olives were picked from trees and taken to the olive-press, a large stone with a hollow in the top and a hole in the bottom. Across the hollow was a wooden beam, one end fastened to a tree or stone, the other end pressed down by a weight. Baskets of olives were poured into the hollow, stones put on top, and the

weighted beam laid on them to crush the olives. The oil was caught at the hole below and poured into jars.

Grapes were dried for raisins or made into wine. Vineyards were usually on hillsides facing south. The vines were planted on terraces between stone walls, and trained on trellises. Near by was a stone tower with a watchman to warn of danger. Farmers lived in the village for fear of highwaymen. During grape-harvest, their families often lived in the tower. The dried raisins were packed into jars and kept. Wine was made in pits or large hollow places, about seven feet square, cut in the rock on the hillside. There were two of these pits, one lower than the other, with a connecting passage. The grapes were put into the higher pit and juice tramped out by bare-legged boys and girls. The juice ran into the lower pit, was taken out with gourd dippers, and poured into goatskin bottles.

Grain. The ground was plowed by oxen and crude plows. The grain was sowed by hand, cut with sickles when ripe, bound into bundles, carried by two-wheeled ox-carts to threshing floors, spread out, and trampled by oxen. The grain was then separated from the chaff by winnowing, and carried in baskets or bags, on farmers' or donkeys' backs to granaries. The granaries were often located in underground pits for fear of robbers. They were frequently located near a vineyard and its watch-tower.

In their gardens, they raised pomegranates, cucumbers, citron, melons, lettuce, and mustard.

2 Describe the life of herdsmen and shepherds.

Shepherds lived very simply, out of doors, on the hillside. Even in large flocks they knew their sheep by name. They had to be skilled in the use of weapons, to defend the flocks from wild animals and robbers. They usually had a well trained dog to help. Shepherds prided themselves on never letting a sheep stray away. They cared for them carefully if injured. Shepherds carried their food in skin bags, on their shoulders. It was mostly bread and salt. Their cooking vessels were a copper bucket and a bowl. Their weapons, a staff or club, a sling, and a knife in the belt. They often amused themselves by playing the flute.

At night, the sheep were taken to the fold, sometimes a cave in the mountainside, sometimes a place enclosed by stone walls, the top covered with thorn branches to keep out wild animals and robbers. The entrance was a gate. There was usually a shelter in one corner, as a protection from storms. Sometimes there were many flocks in one large fold, and a porter at the door. Sheep were used for food and the wool from their backs for clothing. Sheep-shearing was a great festival time.

Goats were kept for their milk and for goatskins, which were used for bottles. Cattle were kept for food, sacrifices, and the work they could do.

3 Describe methods of fishing in Palestine.

Most of the fishing was done at night. The fisherman often worked in water up to his waist. He fas-

tened his clothing tightly about him or took it off, waded out into the water, threw the net, drew it up with a draw-string, and brought his catch to shore. Sometimes fishermen fished from boats with a drag-net. Two boats would spread a large net between them, and let it down into the sea. The boats would then be rowed until the net enclosed a large stretch of water. When they met again fishermen drew in the net, making the circle smaller and smaller. The bottom of the net was pulled in faster than the top, with the result that the fish were shut up in a bag and pulled over into the boats. Sometimes two boats would let down a net between them and drag it in to shore. The fish were loaded on the backs of donkeys and taken to market. Often the nets would get torn, and the fishermen had to spend much of their time mending them.

4 Judging from what we know of their occupations, what kind of men were Jesus' disciples?

They must have been hard-working men, used to exposure, rugged and strong. He chose them for their character, because He knew they were earnest, true-hearted men, who could endure hardships for the sake of His cause.

5 What kind of people was Jesus talking to in his sermon from the boat? (Mark 4:1–34.)

He talked of things of interest to farmers and men used to the outdoor life. His illustrations show that their ways of working were much cruder, and their

manner of living more simple than those of men of the same occupations to-day.

Encourage the pupils to discuss these topics, asking questions, making corrections, and supplying additional information.

As the lesson proceeds, develop a simple outline on the blackboard so the pupils will have the essential points of the lesson clearly in mind.

IV A Typical Class Discussion

Report by George:

"Farmers nowadays would n't think they could farm at all with the things they had to farm with. Their plows were made of wood, with only a small iron point. They used oxen to plow with. Sometimes they used camels. I saw a picture of a man plowing with a camel. It did n't look as if he any more than scratched the ground on top a little. I 'd call it pretty poor plowing. The grain was in a bag on a man's shoulder, and he sowed it by hand."

Teacher: "What kind of grain did they raise?"

George: "It said in the book, they raised wheat, barley, and millet, mostly."

Teacher: "Did they have corn like ours?"

Arthur: "In our history at school it says the Indians first taught the white men to use corn. I don't think anybody raised it before they came to America."

Dorothy: "But it mentions corn a lot in the Bible."

Teacher: "What is meant when 'corn' is mentioned in the Bible? Did anybody happen to see that explained? Before next time, somebody should look up the word 'corn' in a Bible dictionary, and see what it says about it. Suppose you do it, Dorothy, and report next week."

George: "When the grain was ripe, they cut it with sickles and tied it up in bundles. Then they took it to a threshing floor. They had oxen tramp on it and tramp it out of the straw. Then they tossed it up in the air and the wind blew the straw away and the grain fell down and could be scooped up into baskets. They kept it in granaries just as we do, only they had theirs underground so nobody would know where it was and steal it."

Teacher: "What else did they raise, besides grain?"

George: "Oh, they used to raise lots of figs and grapes. They would dry these, and they used to make wine out of the grapes. They would cut a big hole in a rock, and throw the grapes in there, and the boys and girls would get in there with their bare feet and tramp the juice out of them. The book said they used to get their clothes all stained around the bottom."

Ruth: "I 'll bet their mothers did n't like that."

George: "But the boys and girls used to think it was lots of fun. They would sing and shout and have a real good time."

Dorothy: "Ugh! I'd hate to drink any of the wine!"

George: "Oh, they did n't mind. It tasted just as good to them. Then they raised olives. They liked to get the oil out of them. They put them into a hollow stone and put stones on them to make the oil run out of them, and they had a hole in the bottom of the stone like a bung-hole in a barrel and they caught the oil as it ran out and put it in jars."

Teacher: "What about the shepherds and fishermen?"

George: "The fishermen used to wade out into the water and throw their nets over the fish and then pull them up with a draw-string. Sometimes they went out in boats and two boats would stretch out a net between them in the water and get it around the fish that way. Sometimes they would get so many fish that the nets would break and have to be mended. That's all I know about fishermen.

"The shepherds knew every sheep by its name, even if they had a hundred. They took them out on the hillsides to graze and at night brought them back to the fold."

Teacher: "What was the fold like?"

George: "It was a walled-in place with a shed in one corner for the sheep to get under when it stormed. Sometimes several shepherds would use the same fold, and then in the morning they would have to sort out

the sheep. The sheep knew the shepherds, and followed the right one, so it was n't so hard. The shepherds had to be very brave, and when the wolves and bears came, they had to kill them, and not let the robbers get the sheep."

Teacher: "Are we ready to answer the questions on the board? Judging from what we know of their occupations, what kind of men were Jesus' disciples? Were they men who knew how to work hard, do you think?"

George: "Well, if they were fishermen, I should think they would be used to working hard, but I think it would be sort of fun too."

Teacher: "But they would be used to working out of doors in all kinds of weather, and wading out into cold water, and enduring other hardships, don't you think? Do you suppose Jesus chose them because He thought they would be willing to endure hardships to get what He wanted accomplished, just as they did in their occupation?"

George: "I suppose so."

Teacher: "What kind of people was Jesus speaking to in his sermon from the boat, judging by what He talked about? What did He talk about?"

George: "Why, He talked about sowing seed, and about a lamp, and about mustard. I guess He must have been talking to farmers."

Teacher: "I think it is plain that Jesus did n't care what a person's occupation was, if he had a fine, honest,

dependable character. He seemed rather to admire rugged, hard-working people, don't you think so?"

V Handwork Suggestions

Sandtable: Such a variety of handwork is possible with this lesson that it will probably be best to assign a definite part of it to each pupil or handwork group. For example, one group might illustrate Oriental agricultural implements, another a grain-field in the process of being harvested, another an olive-grove at the time of ripe olives, another a vineyard when grapes are ripe, another the life of the fisherman, and another the life of the shepherd.

Booklet: Let each pupil write his answer to the key question of the lesson, and illustrate it with silhouettes or pictures cut from magazines. For example:

Silhouettes of farming implements or of products of Palestine in Christ's day and pictures of modern farm machinery or farm scenes, if the children bring them in. Otherwise use silhouettes of products raised on modern American farms, or provide seed catalogues from which these may be cut.

VI Assignment

We have been studying about the merchants and traders, farmers, shepherds, and fishermen of Jesus' day. What other very necessary occupations do we

have in these days—those we could hardly get along without? (Write the list on the board. Some child will surely mention doctors. If not, mention them, and bring out how very necessary it is to have them.) We could hardly get along without doctors, could we? I wonder what kind of doctors they had in the time of Jesus, don't you? For next time, see what you can find out about Greek and Roman doctors, and doctors in Palestine. Did they have any hospitals in those days? If so, how did they differ from those we have? Contrast the way in which sick people were taken care of then with the way in which they are taken care of to-day in Christian countries. What do you think Jesus thought about the care given sick people in his day? Read Mark 4:35–5:20, and come prepared to tell the story.

References:

Willson, "Medical Men in the Time of Christ." S. S. Times Publishing Co., pages 61 ff.
Bible dictionaries. Medicine, Physicians.
Classical dictionaries. Asklepios, or Æsculapius, Hippocrates.
Johnston, "The Private Life of the Romans," paragraph 412.
Sherman and Kent. "The Children's Bible," page 232.
Rice, "Orientalisms," Chapter 16.
Grant, "The Life and Times of Jesus," pages 72, 73.

Choose an individual or handwork group to be responsible for the next report. The next lesson is

rather a hard one for pupils to gather information about, so it will probably be best for the teacher to spend some time during the handwork period with the pupil who is to report, making sure that he has all the information that is essential, and no misconceptions. Help this pupil work out a diagram of a typical Greek temple-sanatorium to be drawn on the board as he talks and used during the handwork period. (See Willson, "Medical Men in the Time of Christ.") If the handwork groups meet where they cannot see one common blackboard, it would be best to have each helper equipped in advance with a copy of this diagram.

If you are making booklets, ask the pupils to search for pictures of modern hospitals, interior and exterior, and pictures of doctors and nurses at work. For example, see picture of nurse in the advertisement of Knox gelatine, May, 1924, issue of "Good Housekeeping." Choose one handwork group to prepare a prayer to be used at the next worship period, the theme to be: "Caring for the sick and suffering."

VII Teacher's Between-Session Preparation

Master the teacher's outline for Lesson Five, and the Bible material, Mark 4:35–5:20.

Gather pictures of Oriental sick in the streets, of modern hospitals, interior and exterior, and modern doctors at work. Search illustrated missionary magazines for pictures of medical missionaries at work.

Save these for future use, after using them for this lesson.

The following pictures will be helpful:

Picture Set. International Graded Lessons.
Third Year Primary.
"Jesus and the Leper."
"The Wonderful Healer."
"Jesus and the Blind Man."
"In the Streets of Capernaum."
Tissot Pictures.
"Healing of the Ten Lepers."
"In the Villages, the Sick Were Brought to Him."
"Healing the Lame in the Temple."

See that the following are ready for use at the next session:

Sandtable: Materials for drawing diagram. Drawing-paper or other stiff paper, lead-pencils, rulers, pen and ink.

Booklet: Silhouette paper, pencils, pen and ink, erasers, rulers, paste, scissors, and a sharp knife for each group.

Cut silhouettes to be used as suggestions to the pupils, to help them work out their own ideas. See handwork for Lesson Five.

LESSON FIVE

JESUS HEALS THE INSANE MAN

Mark 4:35–5:20

Correlated Topic: Doctors and Medicine in the Roman Empire.

Teacher's Aim: To get the pupils to enter into the feeling that must have come to Jesus as He saw sick people all around Him not being properly cared for.

Pupils' Project: To draw a diagram of a Greek or Roman hospital-temple. To compare it with modern hospitals. To compare the training of doctors in Christ's day with that of modern doctors.

I Pre-Session Work

Prepare the sandtable, adding the handwork done last time.

Continue the drill period on new hymns.

II Worship Period

Musical Prelude.

Opening Hymn. (Suggestion, "I Would Be True.")

Unison Prayer. (Theme, "God's Care for the Sick

and Suffering." Prepared and repeated by one handwork group. The other pupils stand with bowed heads.)

Response.

Scripture. "The Good Samaritan," page 250, "The Children's Bible," (Luke 10:25–38).

Leader's Prayer.

Dear Father in Heaven: It makes us happy when we think how much sympathy Jesus had for those who were sick or in trouble. We are glad Thou didst send Him into the world, and that He taught men to care for the weak and the helpless. We thank Thee for the men and women who have given their lives in service, both here and in far countries, that others might become well and strong, healthy and happy. Help us to remember to comfort the sick around us, for we know this will please Thee, and be one way of expressing in our lives the spirit of Jesus whom we love and admire. Amen.

Hymn. (Suggestion, "Gracious Spirit, Dwell with Me.")

III Teacher's Outline

Key Question (*to be written on the blackboard*): Contrast the way in which sick people were taken care of in Jesus' day with the way in which they are taken care of in Christian countries to-day.

1 Describe the hospitals of Jesus' day, their number and general location.

An outgrowth of the worship of the Egyptian and Greek gods, especially Asklepios. His temples were both hospitals and places to worship. Buildings usually grouped around a mineral spring, with a sacred grove of evergreens near by, in a location having good air. In the most prominent place, a temple. Around it, buildings containing baths, consulting rooms, and a gymnasium. In some rare cases, operating rooms. Often had theaters and amphitheaters with their music, plays, and athletic games to amuse the sick. Hospital-temples located mostly in Greece and Egypt. Over three hundred in Greece alone.

2 Describe the treatment of patients in these hospitals.

Consultation with financial agents of the temple regarding terms of treatment. A bath, massage, a sacrifice, a lecture on the regulations of the temple, prayers, a sacrifice. Day spent in the open air, resting or exercising. At night, preparation for sleep and the visitation of the god. The sick placed gifts on the altar, a priest recited evening prayers and collected the gifts. The lights were put out. During sleep, the daughters or wife of the god was supposed to suggest remedies for the cure of the disease.

The doctors worked on the emotion of the patients to make them believe themselves cured. Combined fraud with some sensible hygienic measures, such as

change of climate, giving up old habits that were harmful, moderate exercise, massage, dieting, rest, sun-baths, and diverting the mind by amusement. A few medicines used. Effectiveness of the treatment depended upon the personality of the priest-physician.

No dying person was permitted in these temple-sanatoriums. As soon as it was evident that he would die, a patient was carried off and abandoned on the hillside.

3 Were there any such hospitals in Palestine, and if so, what would have been the attitude of the Jews toward them?

A few, in such cities as Tiberias, Bethsaida, Hippos, and Sepphoris, where many Greeks lived. Hostile. They were very much opposed to the worship of other gods besides their own.

4 Describe the doctors of Jesus' day, in Palestine and elsewhere.

Egyptian, Greek, and Roman doctors were priests of the god of medicine. Some very famous ones probably did know something about medicine and surgery, but they were the exception. Mostly frauds. Doctors in Palestine often combined doctoring with the trade of the barber. No requirements made of them in the way of preparation and no examinations required before they could practise. Any one desiring to be a doctor usually followed a doctor on his daily round, visiting cases for a short time, observing the doctor's methods, and then started practising for himself.

There was great ignorance of anatomy, hygiene, medicine, and care of the sick. Belief in evil spirits was general. Chief remedies, oil and honey. There was a great deal of sickness of all kinds, especially blindness.

5 Sum up the differences between doctors and hospitals in those days and to-day. Are any of these differences due to the influence of Jesus' life?

Doctors. No examinations required. Any one having confidence in himself could practise. Little knowledge of anatomy, surgery, or the effect of drugs on the body. Many practised fraud, and many were so ignorant that they believed in evil spirits and other superstitions.

Hospitals. Always connected with temples and religious worship. For the ailing, not for the very ill. Usually the patients were not sick enough to be confined to their beds. Seldom had operating rooms. No one allowed to die in these temple-sanatoriums.

Modern hospitals are only found in countries where Christianity is strong, or in places where Christian missionaries have founded them. Jesus was always deeply moved at the sight of sickness or suffering, and always did all He could to relieve it. (Remind the pupils how He healed the demoniac, and have them recall every instance they can in which Jesus healed the sick.) (Mark 4:35–5:20.) His followers, ever since His day, have been like Him in this particular. Wherever Christianity goes, hospitals and doctors go with it.

Encourage the pupils to discuss these topics, asking questions, making corrections, and supplying additional information.

Develop a simple outline on the blackboard as the lesson proceeds.

IV A Typical Class Discussion

Report by Eleanor:

"They used temples in connection with their work."

Hazel: "Who do you mean by 'they'?"

Eleanor: "The Greek and Roman doctors. The principal one came from Chiron, a prince of Thessaly. This was the one who doctored first, at the start. All other doctors were supposed to have descended from his family. It was called the Asklepian family. The doctors in these temples were called priest—there is a hyphen between the two words, but I can't remember what the other one is. [Looks in book.] Oh, yes, priest-physicians. The people came to these temples of the Asklepians to be cured. Asklepios was the first one to doctor. The buildings were built something like this. [Draws diagram on the board.] 1 was the temple itself. 2 was three-sided porticos containing baths, consulting rooms, operating rooms, about like our hospitals. 3 were the sanitary arrangements. 4 was the altar of the temple. People came to the door and went into 2, where the priests came in to see them. Before anybody could be a priest, they had to

say a whole lingo—I call it. They had to swear to the gods that they would take care of the people. Later another man, not a descendant of this family, got in to be a priest some way. These priests were famous. One of them was a Thessaly prince, left in a field to die, found by a shepherd and brought up. When this Asklepios is pictured, it is always as an old man leaning on a staff with a serpent coiled around it. There were temples of the Asklepians in Piræus, in Thessaly, Hieron, Delphi, Pergamos, Tricca, Troezen, Rhodes, Cos, Cnidus, and Athens."

Teacher: "How many places?"

Anita: "Nine."

Marjorie: "Yes, but goodness! we have fifty in our state!"

Hazel: "I 'll bet there are n't fifty in Connecticut."

Ruth: "I 'll bet they had more of these than we have of hospitals."

Eleanor: "The book says three hundred in Greece alone. That 's a good many. There were medical schools in Cos and Cnidus. [Great trouble in pronouncing the names.] The one in Cnidus was losing out. In Cos, physiology and medicine was taken up. Cos was on an island. There was a very famous physician there also."

Hazel: "I wish you would write those names on the board, because I want to write it out in my notebook. We all ought to be Sunday-school teachers when we grow up. We 're learning so much in this class."

Marjorie: "I don't want to be one."

Hazel: "I do."

Marjorie: "I would n't be one if I was paid for it."

Teacher: "I would n't make up my mind to that now. Some day you might feel differently about it. I think it 's lots of fun."

Eleanor writes on the board: "1 Temple of Asklepios. 2 Hospital. 3 Sanitary arrangements. 4 Alter."

Hazel: "Altar is spelled a-l-t-a-r, Eleanor."

Marjorie: "What 's that funny-looking thing at the bottom?" [Looking at the diagram on the board.]

Eleanor: "Oh, that 's where they went in, the entrance. I 'm going to put 'entrance.' "

Marjorie: "Hazel, what have you got?"

Hazel: "Have n't got nothing."

Marjorie: "Let me see."

Hazel: "Hush, let 's listen."

Eleanor: "The sick and the blind came to these temples. The book says 'an innumerable throng' [stammering]. What does that mean?"

Hazel: "Oh, a lot of people."

Marjorie: "How many people does it take to make a field? You used that word incorrectly."

Eleanor: "These hospitals could take care of about one hundred and twenty-five people each. The remainder found accommodations in the village until time for them to come in. Sometimes they lived in tents."

Marjorie: "What is that thing next to the temple?"

Eleanor: "Oh, a place where they had games and things. Sort of like an athletic field. What they called in olden days, a—what did they call it? An amphitheater, I guess. In the outside walls of the hospital were porches and windows. The priests wanted the patients to go into a place, sort of a round hole like a well."

Marjorie: "What did they go in there for?"

Eleanor: "Oh, kind of to bless them, I guess. I don't know. Many people came and left small gifts on the altar. The priests came in to pray in the evening and collected them. The lights were extinguished, and the patients had to go to bed."

Hazel: "What did they have for lights? Electric lights?" [With a twinkle in her eye.]

Anita: "I guess not. Little lamps like those we made."

Eleanor: "Asklepios often made prayers, himself. Tables were donated to the place by the patients. There were many in the temple. The people came in, and as near as I could make out they put down their gifts. The poor could n't, so the rich had to. The well-to-do were notified that large offerings ought to be obtained from them. The patients were ordered to make prayers, and they all had to take baths. Then the priests came in and tried to cure these people. Often they were not cured by this at all. They made believe they were. They thought they had to say so or their

god would be unmerciful. They did n't know a great deal about medicine. The priest-physicians did n't really cure like doctors do now, but they prayed to the gods and thought it helped the people."

Teacher: "What did the people do who could n't go to such places? What did the Jews in Palestine do?"

Eleanor: "They had doctors who went around from house to house. They were more like our practical nurses. They learned to doctor by going around with some other doctor for a while. They did n't have to do any studying or take any examinations. Like a new milkman. Go around with the old one two weeks and then take it alone."

Hazel: "Probably they did n't know as much as us kids do, because we study hygiene. My sister laughs at me because I tell her what my hygiene book says all the time."

Eleanor: "Jesus was always helping sick people. He wanted the people of his day to be more interested in sick people, and put more thought into helping them."

V Handwork Suggestions

Sandtable: Instead of making anything for the sandtable, each pupil may draw a diagram of a typical Greek temple-sanatorium. Choose a number of the best for the exhibit at the end of the course.

Booklet: If you are making booklets, let each pupil write his answer to the key question of the lesson and

illustrate it with silhouettes or pictures cut from magazines.

For example: silhouettes of a medicine bottle, glass, and spoon, or a pair of crutches, and the symbol of the Red Cross Society or pictures of lame or blind or sick contrasted with pictures of modern hospitals, or doctors and nurses at work.

VI Assignment

If Jesus was so sympathetic with sick people, how do you suppose He felt toward those who had lost friends or dear ones by death? For next time, let us see what we can find out about funerals in His day, and the beliefs people around Him had about death. How did their funeral customs differ from ours? Read Mark 5:21–43, and come prepared to tell the story.

References:

Bible dictionaries. Funerals, Mourning.
Rice, "Orientalisms," Chapter 17.
Johnston, "The Private Life of the Romans," Chapter 12.
Willard, "Bible Facts for Busy People," page 81.
Sherman and Kent, "The Children's Bible," pages 236, 237.

Choose a group or individual to be responsible for the next report.

If you are making booklets, ask the pupils to bring pictures that make them think of Easter and of Jesus' teachings about death, such as butterflies and cocoons, Easter lilies and bulbs, chickens hatching from eggs, and the like.

VII Teacher's Between-Session Preparation

Master the teacher's outline for Lesson Six, and the Bible material, Mark 5:21–43.

An interesting picture to illustrate this lesson is Tissot's "Young Man, I Say unto Thee, Arise."

See that the following materials are ready for use at the next session:

Sandtable: Clay for making Oriental, rock-hewn tombs outside the village walls. Drawing-paper or other stiff paper, lead-pencils, scissors, toothpicks, and scraps of white tissue-paper for making bier and funeral procession.

Booklet: Silhouette paper, pencils, pen and ink, erasers, rulers, paste, scissors, and a sharp knife for each group.

Cut silhouettes to be used as suggestions to the pupils, to help them work out their own ideas. See handwork for Lesson Six.

LESSON SIX

A LITTLE GIRL BROUGHT BACK TO LIFE

Mark 5:21–43

Correlated Topic: Mourning and Funeral Customs.

Teacher's Aim: To lead the pupils to admire the quiet, sympathetic, hopeful attitude of Jesus in the presence of death, and inspire in them the desire to comfort those who are in sorrow, as He did.

Pupils' Project: To illustrate the mourning and funeral customs of Jesus' day.

I Pre-Session Work

Prepare the sandtable.

Continue the drill period on new hymns.

II Worship Period

Opening Hymn. (Suggestion, "Gracious Spirit, Dwell with Me.")

Prayer Hymn. (Suggestion, "I Would Be True." Make this a real prayer by stimulating the pupils to think of the meaning as they sing it and sing it earnestly.)

Scripture: "God, the Loving Father," page 193, "The Children's Bible." (Psalm 103.)

Leader's Prayer:

Dear Father in Heaven: We look around us in the out-of-doors these autumn days, and we see everything turning brown and withering. It seems as if all nature were dead, but we know that new life will come with the springtime. We thank Thee, dear Father, that Jesus taught His followers to think of death quietly, without fear, much as we think of the falling leaves of autumn and the snow of winter, knowing that they will be followed by the spring. We thank Thee for the promise of eternal life. Make us anxious to comfort the sad, even as Jesus did. Amen.

Hymn. (Suggestion, "Immortal Love, Forever Full.")

III Teacher's Outline

Key Question (*to be written on the blackboard*): Contrast the way in which the people of Jesus' day tried to comfort the sad with the way in which Christian people to-day try to comfort them.

1 Describe briefly Roman customs and beliefs concerning the dead.

The rich Roman was dressed in robes of state, placed on a burial couch, and surrounded with flowers and incense. Cypress boughs were set up at the door to show that the house was in mourning. Sometimes a coin

was placed between the teeth of the dead person, to pay the boatman for taking the dead across the mythical river Styx. Family and friends surrounded the bier when carried to the tomb on the shoulders of relatives. Prominent persons had a more elaborate funeral, with a band, dirge-singers, and jesters, who made fun for the bystanders, even imitating the dead. Death-masks of ancestors were worn by actors dressed to represent them, as if the dead had returned to guide the newly dead to their dwelling-place. The dead person was carried down the street on an elaborate couch, with face uncovered, followed by the family, friends, and slaves, in mourning dress, freely expressing their emotion. The procession was lighted by torch-bearers, even in the daytime. At the tomb sometimes a funeral oration was given. The body was then buried or placed on a funeral pyre, surrounded by the gifts of friends. In the latter case, the pyre was lighted by a relative with face averted. The embers of the fire were put out with water and wine, all said good-by to the dead, and those present were purified by sprinkling water over them. The ashes were collected, and later placed in an urn. A sacrifice was made and food eaten by the mourners before returning home. The poor and criminals were buried carelessly in shallow graves in the city dump-ground or thrown out to be eaten by birds of prey and dogs. The Romans believed in a shadowy sort of existence after death, without much pain or pleasure. They believed the spirits

of the dead sometimes returned to haunt the living.

2 Describe Jewish funeral customs and beliefs about the dead.

The mourners made a great show of feeling, beating their breasts, tossing their arms, tearing their hair and clothing, throwing dust and ashes over themselves, falling in fits, crying out until they were hoarse, keeping this up for hours, until at last they sometimes became ill from the exertion and from going without food or sleep. Often the relatives hired professional mourners to add to the noise and confusion. Dirges or death-songs were chanted. The dead were buried as soon as possible because of the heat of the climate, sometimes two or three hours after death. The Jews thought of death as being unclean. The dead person was dressed as in life, and laid on a bier with a cloth thrown over it, his face wrapped in a napkin, and his hands and feet wound about with linen cloths. Spices were placed in these wrappings. Often the funerals were at night. The dead person was carried on a bier to the grave. Frequently he was buried either in a natural or a hewn cave in the hillside. The entrance was closed with a large, flat stone, set on edge, and rolled in a groove. The tears of the mourners were sometimes saved in tear-bottles, and used for medicine or a charm. Many of the Jews believed in life after death, but when bereaved, they did not act as if they believed in it.

3 How did Jesus comfort those who mourned? Is

our way more like His or like that of the people of His day?

(Mark 5:21–43.) Jesus asked to have all except the closest friends excluded. He rebuked those who made loud demonstrations. He spoke quietly and with hope and confidence to those bereaved. He likened death to sleep. He brought back life to the dead. He taught His followers to believe in the eternal life. Christian people to-day do not think it much comfort to have their friends weep and wail and make confusion when they come to comfort them. They desire the kind of comfort which Jesus gave, quiet, hopeful sympathy.

Encourage the pupils to discuss these topics, asking questions, making corrections, and supplying additional information.

Develop a simple outline on the blackboard, as the lesson proceeds.

IV A Typical Class Discussion

Report by Ruth:

"The people in those days began to act crazy as soon as anybody died. They would beat themselves up and pull out their hair, and tear their clothes, and throw dirt all over themselves. It was n't enough for them to do that. They hired a lot of people to help them. They thought dead people were unclean, so they wanted to get them out of the houses just as soon as they

could. They used to bury them just as soon as they could after they died. They wrapped them all up in cloth and put napkins over their faces and they used spices to put around them. Then they put them on a bier, a sort of a stretcher, and carried them on their shoulders to their graves. The women went along and cried and tore their hair all the way. They could n't bury them in the city because they thought they would pollute it. So they buried them in caves in the rocks or cut out places and put big stones against the holes so no wild animal could get them. The Romans almost always burned their dead people. They made a big pile of wood and put them on top on a rich couch and then set fire to it. The man who set fire to it never looked at it. He kept his face turned away. They put the ashes in a jar, a sort of a vase, and kept them.

Teacher: "What did these people of ancient times believe about the dead? Did they believe in immortality, as Jesus taught his followers to believe?"

Ruth: "Oh, they did in a way. They thought people's spirits came back and bothered people if they were not buried decently. Sort of like those we read of in ghost stories nowadays. They did n't think dead people felt things like people that were alive. They just sort of felt things, a little bit, but not the way we do. They thought they got hungry, though, and used to take food to their graves for them."

Richard: "That's the way the Chinese do. They

take rice out and put it on the graves of their ancestors."

Teacher: "What did Jesus think about the way the people of his day acted when their friends died, do you think?"

Ruth: "He did n't act as if he liked it very well. He thought they were foolish, I guess."

Teacher: "What did he do when the daughter of Jairus died?"

Ruth: "Oh, He took His three best friends and went into the room where she was, and He made everybody go out except her father and mother. And He told those who were crying and making a noise to stop it, as she was n't dead at all; she was just asleep. And then He made her alive again, and told them to give her something to eat. I think He thought they were foolish to cry and carry on so. It did n't help any, and it only made them feel worse."

Teacher: "How do Christian people in these days comfort those who have lost friends? Would it be more like Jesus' way or more like these people who lived in Jesus' day?"

Ruth: "More like Jesus' way, I think."

Teacher: "They like to think, as Jesus taught, that their friends will still be living in spirit, and they like to act as though they believed it, by being calm and hopeful, even if they do miss their loved ones and feel sad to think they will not see them any more in this life."

V Handwork Suggestions

Sandtable: Each handwork group make models of Oriental rock-hewn tombs, and a funeral procession with a bier carried on the shoulders of a few figures, while the figures of the mourners, daubed with black, doubled over, or with their arms in the air, follow behind.

Booklet: Let each pupil write his answer to the key question of the day, and illustrate it with the Easter pictures he has brought in, or silhouettes of an Easter lily and bulb, a butterfly and cocoon, or the like, or, since this lesson comes in the fall and not in the spring, an interesting variation would be a silhouette of a crumpled autumn leaf being blown away by the wind, contrasted with a twig of the fresh green leaves of the springtime.

VI Assignment

What kind of games do you like to play? What is your favorite game? What kind of sports do grown men and women in America like? Name some of the games they play or like to watch others play. What game has been called "the great national game of America"? Do you know what kind of games and amusements the people who lived in Jesus' day enjoyed? What was the great national game of the Romans? See if you can find out, for the next time. Contrast the sports of the Romans with our sports.

Try to decide what Jesus would be apt to think of the sports of the Romans of His day. Read Mark 6:1–29 and come prepared to tell the story.

References:

Bourne and Benton, "Introductory American History," pages 54–56, 73–75.
Guerber, "The Story of the Romans." Slaves, pages 167–170. Amusements, pages 142–146.
Johonnot, "Stories of the Olden Times." How the Romans Lived, pages 161–168.
Richmond, "Egypt, Greece and Rome." A Victor in the Games, page 125. Androclus and the Lion, page 229. The House of Glaucus, page 238.
Johnston, "The Private Life of the Romans," Chapter 9.
Lytton, "Last Days of Pompeii." Book the Fifth, Chapters 2 and 4.
Davis, "The Influence of Wealth in Imperial Rome." Selected paragraphs.
Wallace, "Ben Hur." Description of the Chariot Race, Chapter 14.
Sherman and Kent, "The Children's Bible," pages 253, 254.

Choose a group or individual to be responsible for next week's report. Help the pupil who is to give the report to work out a simple diagram of a typical Roman amphitheater to be drawn on the board as he talks. If the handwork groups meet where they cannot see one common blackboard, it would be best to have each helper equipped in advance with a copy of this diagram. (See Johnston, page 254.)

If you are making booklets, ask the pupils to bring

pictures of people playing games, or of such things as baseball and bat, tennis-racket, basket-ball, football. For example, see pictures in the advertisement of Life-buoy Soap in the "Saturday Evening Post," June 28, 1924.

VII Teacher's Between-Session Preparation

Master the teacher's outline for Lesson Seven, and the Bible material, Mark 6:1–29.

Gather from all sources, pictures and descriptions of Roman gladiatorial games, banquets, chariot races, public baths, amphitheaters, and the like. Ancient histories will be the best source of supply for these. The following pictures will be helpful:

Bourne and Benton, "Introductory American History." Picture of gladiators, page 55.

Johnston, "The Private Life of the Romans." Illustrations in Chapter 9.

Stereographs of the Colosseum, The Baths of Diocletian, the Circus Maximus, and ruined Roman theaters.

See that the following are ready for use at the next session:

Sandtable: Materials for drawing diagram. Drawing-paper or other stiff paper, lead-pencils, rulers, erasers, pen and ink.

Booklet: Silhouette paper, pencils, pen and ink,

erasers, rulers, paste, scissors, and a sharp knife for each group.

Cut silhouettes to be used as suggestions to the pupils, to help them work out their own ideas. See handwork for Lesson Seven.

LESSON SEVEN

A GLIMPSE OF KING HEROD'S COURT

Mark 6:1–29

Correlated Topic: The Amusements of the Roman World.

Teacher's Aim: To bring out the luxury and cruelty of the amusements of the rich Romans in Christ's time, in order to form a contrast with the life of the poor among the Jews, as brought out next week.

Pupils' Project: To compare modern sports with Roman sports, and to illustrate the favorite sport of the Romans by drawing a diagram of a typical Roman amphitheater.

I Pre-Session Work

Prepare the sandtable, adding the handwork done last time.

Continue the drill period on new hymns.

II Worship Period

Musical Prelude.

Opening Hymn. (Suggestion, "Immortal Love, Forever Full.")

Unison Prayer. (Suggestion, Prayer on page 28, Orders of Worship, "Hymnal for American Youth.")

Response.

Scripture: "Trusting in God's Care," page 201, "The Children's Bible." (Psalms 37.)

Leader's Prayer:

Dear Father in Heaven: We are glad that Jesus liked to have people enjoy themselves, but we are glad, too, that He never wanted them to enjoy themselves in ways that would make others unhappy. We are thankful for our good times, our good wholesome fun, the games we play, and our friends and playmates. Help us always to play fair, to be generous winners and good losers. Help us always to see to it that our playmates enjoy our games as much as we do. Amen.

Hymn. (Suggestion, "Rejoice, Ye Pure in Heart.")

III Teacher's Outline

Key Question (to be written on the blackboard): How did the sports of the Romans differ from ours?

1 How did the Romans of Jesus' time differ from their forefathers?

Point out on the map, the city of Rome in the west-central part of the Italian peninsula.

The people who built this city were hardy and warlike. Lived very simply. Were such good fighters

that they conquered practically all the known world. From all these conquered countries, they took money and slaves. Became a very rich nation, too rich to be good for them. Had an over-supply of slaves, so even poor Romans could be idle. Rich and poor came to care only for amusements. Thought it disgraceful to work. Lived so comfortably and ate such rich food that they lost their power to endure hardship and fight as bravely as their forefathers did. Their warlike spirit degenerated into a love of cruel amusements. Sitting at ease in luxury themselves, they enjoyed watching others suffer.

2 Describe briefly the five chief means of amusement of the later Romans.

Gambling, especially with dice.

Chariot races. Four horses to a chariot. Racecourse had very sharp turns in it. All sorts of tricks permitted. One driver might deliberately run his team into a rival's team, or upset the rival's car, or block the way for a faster team than his as they tried to pass. Drivers were usually slaves or those captured in war. One or two dead, now and then, did not matter much. Chariots were often smashed, and horses injured. A dangerous sport.

Theaters. Adopted from the Greeks. Not good for the morals. The plays usually about people who did things that were low and mean and unjust, instead of clean, fine, unselfish things.

Public Baths. Combined the features of modern

bath-houses, gymnasiums and athletic clubs. Often had courts devoted to playing various games, reading-rooms, rooms where friends or associates might meet and converse, and libraries.

Amphitheaters. Used for gladiatorial fights, the most popular and most cruel amusement of the Romans. Great circular buildings with a field in the center and rows of seats around it, each row higher than the preceding. In the field, foreign captives or slaves called gladiators fought with each other or with wild beasts while the Romans sat in the seats surrounding, as Americans do at a football game. The largest of these amphitheaters, the Colosseum in Rome, had seats for 45,000 persons. Sometimes gladiators were made to fight blindfolded, and sometimes even women fought. The more the suffering, the more the people enjoyed the sight. Roman women enjoyed these fights as much as the men. The Romans thought it very interesting and exciting to watch the agony of the dying. It did not seem to occur to them to feel badly to see another person tortured.

3 How would Jesus have felt if he had been present at some of these Roman places of amusement? Would people in our country to-day enjoy such amusements?

Indignant and broken-hearted. He could not bear to see people suffering or be satisfied to let them think cruel thoughts. Herod lived in just such an atmosphere of cruelty. (Mark 6:1–29.) It is easy to guess

how Jesus felt about the things that went on at Herod's court, and about Herod himself. People in Christian countries to-day would not tolerate such cruel amusements as took place in the amphitheaters of the Roman Empire.

Encourage the pupils to discuss these topics, asking questions, making corrections, and supplying additional information.

Develop a simple outline on the blackboard as the lesson proceeds.

IV A Typical Class Discussion

An Extract from a report by Anita:

"For amusements, they had discus-throwers. A discus was a round flat thing made of clay."

Hazel: "They don't look as though they were made of clay in the book." [Further investigation to be made.]

Anita: "They also had ball-jugglers. They played knuckle-bones, something like our game of jack-stones. Other amusements were chariot races, divers, gladiators. Men fought against each other, and sometimes they fought with animals. When they won, they were given a wooden token. On it was cut his name, the date, his trainer's name, and the letters 'S. P.' ('People saw'). When he was the best of his class, he won his freedom, and was given a wooden sword."

Ruth: "I did n't know they had dates before Christ

was born. Don't we date everything from Christ?"

Marjorie: "They dated from something else."

Hazel: "Yes, from the founding of Rome."

Anita: "There were three big amusements, the stadium, the amphitheater, and comedies in the theater. Children's amusements: It was considered a great thing if one child had two pets. The children played at lifting weights and tossing balls."

Marjorie: "Did they have kid gladiators?"

Anita: "I don't know. They played blind man's buff the way we sometimes play it, with a stick, also drafts, hoops, hiding the ring, leaping, wrestling, discus, chariot race. There were no prizes for the children. They had gymnasium exercises, dice, racing, target practice, archery. They had a game they played with nuts and two drumsticks. They hit the nuts to see where they would go. They also played tag in the market-place."

Ruth: "There are a lot of books in the library we did n't find the other day that tell about this."

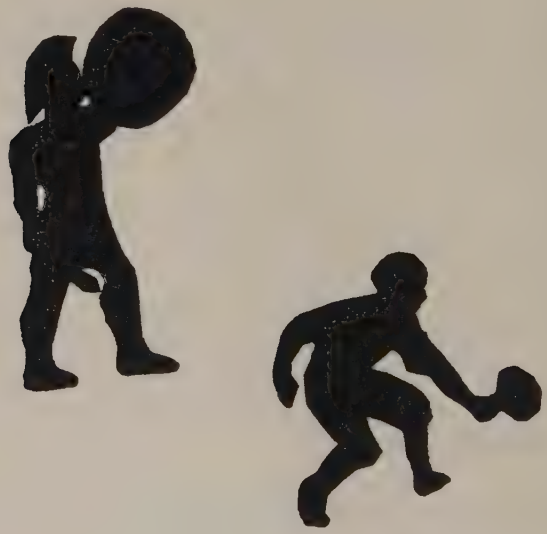
Anita: "They played see-saw and a game like marbles; only they used pebbles."

V Handwork Suggestions

Sandtable: Each pupil may draw a simple diagram of a typical Roman amphitheater. Choose a number of the best for the exhibit at the end of the course.

Booklet: Let each pupil write his answer to the

The Sports of the Roman Empire.



The sports of the Romans were cruel to other people. Our sports are meant to make us strong and do not hurt other people

PAGE FROM PUPIL'S SILHOUETTE BOOKLET

key question of the lesson, and illustrate it with silhouettes or pictures cut from magazines. For example, the diagram of a Roman amphitheater or a silhouette of a Roman gladiator contrasted with the pictures brought in by the pupils or silhouettes of a baseball and bat, tennis-rackets, or other sports goods.

VI Assignment

How many different kinds of food do you have on your table at home in a week? Did you ever stop to count? People to-day bring many of their foods from far away, and have a great variety. They think, too, that they must have a great variety of clothing, so they may be appropriately dressed for different occasions. For next time, let us find out all we can about the food and clothing of the people of Palestine in Jesus' day. Did they have a large variety of things to eat? Did all the people have all the food they needed to keep them well and strong? Did they have all the clothing they needed to keep them comfortable and well? Did they have many different kinds of clothing, as Americans to-day do? Try especially to get information about the clothing the men wore. We will study about the clothing of the women and children later. How did Jesus feel toward those who lacked the necessities of life? Mark 6:30–56 will .help you answer this question. How does the life of poor people in Palestine in Jesus' day

compare with the life of poor people in Christian countries to-day?

References:
Bible dictionaries. Dress, Food.
Rice, "Orientalisms," Chapters 14–15.
Grant, "The Peasantry of Palestine." Illustrations and selected paragraphs.
Willard, "Bible Facts for Busy People," pages 81–82.
Hunting, "Hebrew Life and Times," pages 16–19.

Choose an individual or group to be responsible for the next report.

If you are making booklets, ask the pupils to bring pictures of modern food and clothing.

VII Teacher's Between-Session Preparation

Master the teacher's outline for Lesson Eight, and the Bible material, Mark 6:30–56.

Gather from all sources, pictures and descriptions of ancient Jewish food and clothing. The following references will be helpful:

Rice, "Orientalisms." Illustrations.
Grant, "The Peasantry of Palestine." Illustrations.
"National Geographic" and "Travel." Pictures.
Stereographs of scenes in Palestine which show the costumes worn by the men.
Tissot Pictures.
Picture Set, International Graded Lessons. Third Year Primary.
"The Graded Sunday School Magazine."

August, 1916, page 498. Notice costumes in the illustration.

July, 1918, page 418. Food and clothing shown in the illustration.

"The Pilgrim Elementary Teacher." November, 1921, page 343.

"The Church School." November, 1921, page 88. Directions for making or improvising costumes.

See that the following materials are ready for use at the next session:

Sandtable: Cardboard, clothes-pins, or other materials for making figures of people to be dressed. The small-sized clothes-pins, such as are often given to children with toy wash-tubs, wringers, clothes-baskets, etc., are about the right size. Look in the Ten Cent Store if you desire to use these. If large-sized clothes-pins are used, about half the length should be cut off, and the top half used. If more elaborate figures are desired, tiny dolls of china or celluloid may be purchased at the Ten Cent Store. Provide also, tissue-paper or scraps of cloth in white, bright colors, and brown, paste or glue, scissors, needles, white thread, and a few pieces of bright-colored string. Also clay for modeling various articles of food.

Booklet: Silhouette paper, pencils, pen and ink, erasers, rulers, paste, scissors, and a sharp knife for each group.

Cut silhouettes to be used as suggestions to the pupils, to help them work out their own ideas. See handwork for Lesson Eight.

7.904

LESSON EIGHT

JESUS FEEDS FIVE THOUSAND HUNGRY PEOPLE

Mark 6:30–56

Correlated Topic: The Food and Clothing of the Jews of Jesus' Day.

Teacher's Aim: To contrast the life of the poor of Jesus' day with that of the rich, and see if the pupils can guess, from their lesson in Mark, what Jesus thought about the contrast.

Pupils' Project: To illustrate the food and clothing of the ordinary Jew of Jesus' day.

I Pre-Session Work

Prepare the sandtable.

Continue the drill period on new hymns.

II Worship Period

Musical Prelude.

Opening Hymn. (Suggestion, "O Son of Man, Thou Madest known.")

Unison Prayer. (Suggestion, Prayer at top of page 38, Orders of Worship, "Hymnal for American Youth.")

Response.

Scripture: "Being Generous and Loving," page 219, "The Children's Bible." (Proverbs 19.)

Leader's Prayer:

Dear Heavenly Father: Help us to remember that the more we have given to us, the more we owe to Thee and to others. Help us to realize that the things we need to keep our bodies strong and develop our minds and spirits, are not given to us for our own selfish use, but in order that we may become more and more capable of doing things that will help to make the world better. We want to make the most of every talent and opportunity Thou hast given us. Show us just how we can do this day by day. Amen.

Hymn. (Suggestion, "I Would Be True.")

III Teacher's Outline

Key Question (to be written on the blackboard): How does the life of the poor of Jesus' day compare with the life of poor people in Christian countries to-day?

1 Describe the dress of the Jew of Jesus' day.

The dress of the average Jew was very simple. He wore a long straight garment, usually of white, that extended to his feet and had long, loose sleeves. Around it, at the waist, he wore a belt or girdle. This might be of woolen cloth, or of leather. It was wound

several times around the waist and the free end tucked in. In this belt the Jew carried his money, writing-materials, or weapons, if he bore any. When he was working, this long garment was pulled up and bloused over the belt, until the bottom of it came about to the knees. This was called "girding." In his blouse the farmer carried olives, or corn, if he chose, and the shepherd sometimes carried a lamb there. On his head, the Jewish man wore a large piece of white or colored cloth about a yard square, folded diagonally and laid on the head with the point backward. A rope of camel's hair, tied like a circle, was laid over it to keep it on. Sandals were worn on the feet. If a man were going on a journey, he also needed a cloak. This was usually made of camel's hair, brown or with white and brown stripes. It was a straight piece of cloth worn like a shawl, extending half-way between the knees and the feet. It had no sleeves, but sometimes it had slits through which to put the arms. The Jew quite usually wrapped himself in his cloak when he went to sleep. It was the only covering he had. Some of the more wealthy wore silk robes over their under-garment, but under their girdle.

2 Describe his food.

The food of the Jewish people was common but wholesome. From cereals, wheat and barley, ground in small circular hand-mills, the women made cakes, sometimes called loaves, of bread, and baked them in crude clay ovens. For meats, they used roasted sheep,

oxen, kids, or fish, seasoned with salt and herbs, mint, anise, mustard, and cummin. The whole family ate with their fingers out of one common dish, placed in the middle of the table. They were fond of fruits, especially figs and grapes.

3 Contrast the life of the poor of Jesus' day with that of the rich and tell how you think Jesus felt about it.

While even the poorest Romans were so well off that they could afford to be idle, as brought out in the last lesson, it was sometimes very hard for many of the people in Palestine. They did not always have enough to eat or enough to wear. They had very heavy and unjust taxes to pay, and frequent crop failures. Jesus remarked one time that the people followed Him in such crowds, not to listen to His teaching, but because they were hungry and He had the power to feed them.

Jesus was very sensitive to hunger. When He raised Jairus' daughter, He told them to give her something to eat at once. He urged the rich to give feasts to the poor. He could not bear to see a company of people hungry. (Mark 6:30–56.) Jesus felt that people who had to face misery, poverty, and hunger, came to think more carefully and see more clearly the true values of life. He said He came to bring "good news to the poor." He was a carpenter until He was thirty years old, and knew what it was to have His face covered with sweat and His back aching. He

knew how hard money is to earn and how quickly it goes, for there are reasons for believing that He had His widowed mother and little brothers and sisters to take care of until they grew up. He believed in work and liked men who worked hard and lived simply.

Jesus once criticised the rich men of the Jewish nation sharply for oppressing the poor.

"Beware of the scribes," He said, "which love to go in long clothing, and love salutations in the market-place, and the chief seats in the synagogues, and the uppermost room at feasts, which devour widows' houses, and for a pretence make long prayers; these shall receive greater damnation." (Mark 12:38–41.)

Living in idleness and ease, as the Romans did, does not bring out the best in any people. Jesus knew that those who did this failed to get the most out of life. How it would have pleased Him to see the rich of His day spending their time in making life more livable for those less fortunate than themselves!

4 How does the life of the poor of Jesus' day compare with the life of the poor in Christian countries to-day?

Poor people in Christian countries to-day are helped in many more ways than were the poor of Jesus' day. If they are ill, they can obtain free medical attention. There are welfare workers in every town to whom they may go for clothing and help in obtaining employment. At Thanksgiving and Christmas, many of them are

sent baskets of food. The churches are always ready to help deserving poor.

Encourage the pupils to discuss these topics, asking questions, making corrections, and supplying additional information.

Develop a simple outline on the blackboard as the lesson proceeds.

IV A Typical Class Discussion

An extract from a report by Hazel:

"Dress of the poor. They wore a shirt, girdle, shoes, and a headdress. Sometimes they had a cloak to wear on journeys and sleep in. For food, they had barley ground into flour and baked into cakes in clay ovens. They also ate fish, mutton, or the flesh of oxen. For fruit, they had dried figs and grapes.

"Jesus did not like to see people poor and hungry. They wanted to go into the desert to rest. The people kept following them. The people were tired and hungry. Jesus told the disciples to give them something to eat. They said they did n't have anything but five loaves and two fishes. Jesus blessed the loaves and the fishes, and they fed all the multitude."

Anita: "I would suggest, Hazel, that you tell who 'they' are at the beginning of your story, instead of starting with 'They wanted to go into the desert.' "

Review report by Hazel (The Feeding of the Five Thousand):

Eleanor to Hazel, who is drawing on the board: "What 's that? A peanut?"

Hazel: "No, that 's the sea of Galilee. This is supposed to be the story of the feeding of the Five Thousand. Jesus was over on this side, and He got so tired because so many people crowded around Him that Jesus took His disciples—He thought He would take them over across the sea where they could rest, but the people saw Him going across, so they walked around and when they got there the people saw them. And the disciples were angry. Told Jesus to send the people away because with so many people so far away from town, they could n't get anything to eat. Jesus said:

" 'You need n't send them away. How much food have you?'

"They told him, five loaves and two fishes. He told them to go and get it and have the people sit down in groups on the grass, so they sat down by fifties and hundreds on the ground. Jesus took the five loaves and two fishes and blessed them and prayed to God that they would be enough, and He broke them up and gave them to the people, and they were enough to feed all the people, and there were about five thousand. Jesus wanted to give the people food. He did not want to send them away hungry. They took up two baskets full of fragments of bread and fish that afternoon.

Jesus felt sorry for them. He said they were like sheep without a shepherd, so He fed them. That is why some of them liked Him so well, and that is why we like Him, too. He thought about the poor people and wanted them to be comfortable, and did not send them away. He thought of others as well as himself."

Eleanor: "'Do unto others as you would be done by,' my mother always says."

Teacher: "Who was the first person to say that?"

Hazel: "It was Jesus himself, and He lived what He told others to do."

Teacher: "Any corrections or additions?"

Eleanor: "I would like to suggest that you label the sea of Galilee. We did n't know what it was. If you had put the Jordan River too, then we would have known better what it was."

V Handwork Suggestions

Sandtable: The pupils may dress dolls to represent the costumes of the ancient Jewish men, or model in clay various articles of food used commonly by the Jews.

Booklet: Let each pupil write his answer to the key question of the lesson and illustrate it with silhouettes or pictures cut from magazines. For example: silhouettes of a Jewish man and various articles of food used commonly by the Jews, contrasted with pictures of modern food and clothing, brought in by

the pupils, or silhouettes of a modern man and some of our most common articles of food.

VI Assignment

We have studied about the Pharisees, and how they hated foreign ways and wanted the old Jewish laws very strictly kept. In our lesson for next time we will learn more about these laws. Find out all you can about the religious laws and ceremonies of the Jews. Read Mark 7:1–23. How do Christian people to-day try to show their religion? What did the people of Jesus' day think was the most important part of religion?

References.

Bible dictionaries. The Law, the Mishna, the Talmud, Fasting, Sabbath, Uncleanness.

Grant, "The Life and Times of Jesus," pages 91–96, 112–119.

Rice, "Orientalisms," Chapter 29.

Choose an individual or group to be responsible for the next report.

Choose a handwork group to prepare a prayer to be used at the next worship period, the theme to be: "Honoring God by Kindness to Others."

If you are making booklets, ask the pupils to bring as many pictures of Bibles as they can find in advertisements and book catalogues.

VII Teacher's Between-Session Preparation

Master the teacher's outline for Lesson Nine, and the Bible material Mark 7:1–23.

Gather from all sources, pictures and descriptions of ancient manuscripts or rolls. See Johnston, "The Private Life of the Romans," pages 290–298; Rice, "Orientalisms," Chapter 29; "The Church School," January, 1924, page 152. Also Third Year Primary Picture Set, International Graded Lessons, "On the Way to Emmaus," and the Tissot Picture, "Jesus in the Synagogue."

Obtain picture if at all possible, or use stereograph if you have it entitled, "Samaritan High Priest and Old Pentateuch Roll at Shechem, Palestine."

See that the following materials are ready for use at the next session:

Sandtable: Skewers, or other sticks of larger size if desired, paper and glue, and possibly sealing-wax, a few candles, and matches, for making models of ancient Jewish books of the law. (It may not be wise to use sealing-wax in your situation. If it is used, take every precaution to prevent the pupils from being careless with the candles, wax, and matches. The teacher may feel it wise to put the sealing-wax balls on the ends of the sticks during the week, leaving the rest of the roll to be made by the pupils, or he may desire to use something else in finishing the ends of the sticks, for example, large glass or wooden beads).

Booklets: Silhouette paper, pencils, pen and ink, erasers, rulers, paste, scissors, and a sharp knife for each group.

Draw sketches to be used as suggestions to the pupils, to help them work out their own ideas. See handwork for Lesson Nine.

LESSON NINE

JESUS TELLS HOW TO KEEP THE LAW

Mark 7:1–23

Correlated Topic: The Religious Laws and Ceremonies of the Jews.

Teacher's Aim: To bring out what Jesus thought about those who kept the forms of religion, but did n't live it.

Pupils' Project: To make a model of a roll of the much reverenced Jewish Law, and discover what some of these laws were.

I Pre-Session Work

Prepare the sandtable.

Continue the drill period on new hymns.

II Worship Period

Musical Prelude.

Opening Hymn. Suggestion, "Gracious Spirit, Dwell with Me."

Unison Prayer. (Theme, "Honoring God by Being Kind to Others." Prepared and repeated by one

handwork group. The other pupils stand with bowed heads.)

Response.

Scripture: "A Prayer for Forgiveness," page 209, "The Children's Bible." (Psalms 51.)

Leader's Prayer:

Dear Heavenly Father: We love Thee because of the beauty of Thy spirit, because Thou art so worthy of our love. We are glad that Thou didst send us Jesus to inspire us to admire and desire the good, the true, and the beautiful things of life. Help us to live sincerely and unselfishly, to become more like Him each day, that others, seeing His spirit reflected in us, may come to know, and love, and follow Him. Amen.

Hymn. (Suggestion, "Immortal Love, Forever Full.")

III Teacher's Outline

Key Question (*to be written on the blackboard*): How does our idea of religion differ from that of the Jewish religious leaders of Jesus' day?

1 Review briefly the origin of the Jewish law, and the attitude of the Jews toward it.

The Hebrews thought the real home of their God, Jehovah, was on Mount Sinai. At the beginning of their history, as soon as they had escaped from Egypt, Moses led them to this mountain, and there they made a covenant or contract with Jehovah, that they would

worship Him alone, and He in return was to protect them from their enemies and give them prosperity. As a sign of this covenant or pledge, God gave them, through Moses, a set of laws to live by. This was the beginning of the Jewish Books of the Law, or Pentateuch. We find these ancient Jewish laws in the first five books of our Bible. The Jews held them as something very, very sacred, and brought their children up to reverence them. One of the first things a baby in a Jewish home would see was a small metal box on the doorcasing. This he was taught to respect because it contained words from the sacred books of the law. As soon as he could lisp at all, he was taught to memorize parts of these books. The boy just starting to school at six years of age, was given, as one of his first subjects, the serious study of these laws. To keep them faultlessly became the ideal of every earnest Jew.

2 To what general topics did these laws or rules apply?

Domestic matters. Laws concerning the dealings of relatives with one another and family life.

Treatment of foreigners. How the Jews should act toward them in peace and war.

Crimes and their punishment.

The celebration of Sabbaths, feast days and fast days.

Tithes and sacrifices. What must be offered to Jehovah, and provided for his priests, in each of varied situations.

Idolatry. The worship of other gods than Jehovah strictly forbidden.

Vows. The keeping of promises made to Jehovah or in His presence.

Ceremonial cleanness and uncleanness. Laws concerning food that might or might not be eaten, ceremonial washings, handling the dead, and the like.

3 How strictly did the Jews interpret these laws?

Many of these laws were stated in general terms, and it became a question, in many cases, just what was included in their meaning. For example, the law said: "Remember the Sabbath day to keep it holy." Just what did that mean? The Pharisees tried to make it definite by enumerating just what could and could not be done on the Sabbath. In this way, a sort of a commentary on the law grew up and became a part of the law itself.

4 Name as many cases as possible, in which Jesus felt the interpretation given these laws by the Pharisees to be inconsistent with their true meaning, or where the Pharisees objected to Jesus' interpretation of them as being too lax.

Fasting, prayer, and almsgiving. Jesus said there was no merit in doing these things just because the law required them. They must be done out of love for God and their fellow men, not just to win praise or get credit from other people. True fasting was not a mere form to be carried out at certain stated times. It was an attitude of mind, expressed by going with-

out food. The Pharisees objected because His disciples did not fast, but Jesus replied that His disciples had no cause to fast now. He was with them, and they were enjoying His companionship. He wanted them to express the real happiness that was in their hearts. But when He must leave them, they would feel like fasting, and would then do it sincerely.

Sabbath. The Pharisees objected because Jesus' disciples broke one of their little rules by rubbing out and eating kernels of grain growing by the wayside on the Sabbath. They said this was threshing, and therefore work. Jesus said such a trifle did not matter. They also objected because Jesus healed people on the Sabbath, saying that this also was work. Jesus told them they did n't hesitate to save their animals if they fell into a pit on the Sabbath. Why should they object to taking care of a person in trouble? The proper way to keep the Sabbath was to spend it in thinking of God and doing good to others.

Ceremonial cleanness. The Pharisees objected because Jesus let his disciples eat without washing their hands. Jesus said this was a small matter. The Pharisees would do well to be more concerned about what came out of their minds and less about what went into their mouths. (Mark 7:1–23.)

Care of Parents. The Pharisees said, if a man would say, "I have given to God what I owe to my parents," he could in that way end his responsibility toward his parents. Jesus said God required a man to

care for his parents and he could not relieve himself from that responsibility.

Oaths. The Pharisees said, "You may swear by the temple, but not by its gold." Jesus said the gold of the temple was of no consequence, but the temple itself stood for God and should not be lightly spoken of. He said they should not use oaths, but say plainly, "no" and "yes."

Tithing. The Pharisees were particular to lay aside one tenth, even of the herbs that grew in their garden, as God's share, but when they had the opportunity to make a large amount of money or benefit themselves by unfair means, they did not hesitate to take it. Jesus said they should put their minds on loving God and dealing justly with others, rather than on little details and formalities that were trifling. He wanted religion to be heartfelt and genuine, a sensible expression of sincerity and good-will.

Encourage the pupils to discuss these topics, asking questions, making corrections, and supplying additional information.

Develop a simple outline on the blackboard as the lesson proceeds.

IV A Typical Class Discussion

An extract from a report by Marjorie:

"When the Jews came from the market-place, they had to take a bath in just a certain way, and when they

ate they had to wash their hands in a certain way."

Anita: "Why?"

Marjorie: "Don't you know? Down in the market-place there were so many people of all kinds. They felt dirty after they had been among them."

Eleanor: "The Jews had rules that kept them from eating pork, did n't they?"

Marjorie: "The Pharisees thought Jesus came to make people do wrong. They said His disciples were unclean because they did n't wash before they ate. That did n't mean that the disciples didn't keep themselves clean, but it meant they did n't do the ceremony. Jesus said no dirt from the outside would hurt them. What they picked up in the market-place did n't matter so much. If they did n't have a good heart, it would n't make any great difference how much they bathed."

"He told them they were disobeying God's law. The word 'corban' meant 'a gift.' It was used mostly as 'a gift to God.' A man would say, 'It is a corban,' when his father and mother were starving, and then many times not give it to God at all; would use it for himself. Used it as an excuse. Jesus said they disobeyed God's rules and made rules of their own. Jesus wanted people really to feel what they did in religion. He wanted them to be natural about it, be kind, and use their common sense."

Anita: "I don't see the use of studying all about what these people who lived away back there did."

Hazel: "It gives us an idea of how things came to be as they are to-day. We are going to bring this all down to date, are n't we, Miss K.?"

V Handwork Suggestions

Sandtable: The pupils may make models of ancient rolls of the Jewish law. If sealing-wax is used for decorating the ends of the sticks on which the paper rolls, supervise the pupils very carefully while they are using the candles and wax. Inside the rolls or scrolls, have the pupils write the following verse:

"He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" (Micah 6:8.)

Booklet: Let each pupil write his answer to the key question of the lesson and illustrate it by drawings, silhouettes, or pictures cut from magazines. For example: A drawing of an open scroll containing the above quotation may be contrasted with a drawing or picture of a modern Bible.

VI Assignment

At the beginning of our study, we decided on three questions that we thought would show us whether Jesus really did anything that makes it worth while for us to study about Him. What were those three questions?

1 What were the manners and customs of people at the time when Jesus began His work?

2 What did Jesus do and say that showed what He thought about them?

3 How did people who believed in Jesus change these manners and customs?

Keeping these three questions in mind, we will review briefly, in our next lesson, three topics we have studied.

Write, or have written on the blackboard, the following outlines, and assign each to some individual or handwork group for a brief review report at the next class session:

JESUS AND POOR PEOPLE

1 The Contrast between the Lives of Poor and Rich in Jesus' Day.
2 Jesus' Sympathy for Poverty. (Incidents that show it.)
3 Ways in which Poor People in Christian Countries To-day are Better Off than the Poor of Jesus' Day.

JESUS AND SICK PEOPLE

1 Greek and Roman Medical Temples.
2 The Poor Preparation of Doctors of That Day.
3 The Treatment of Poor and Rich Patients.
4 What Jesus did for Sick People and How He Must Have Felt.
5 How the Treatment of the Sick in Christian Countries differs from that in Jesus' Day and in Non-Christian Countries To-day.

JESUS' IDEAS OF WORK AND PLAY

1 The Occupations of the Jews.
2 The Occupations of Jesus and His Disciples.
3 How Jesus felt about Work.
4 The Contrast between the Privileges of Workingmen in Jesus' Day and in Christian Countries To-day.
5 How the Romans spent their time.
6 How we think Jesus must have felt about Roman Amusements.
7 How Roman amusements differed from ours, and which would please Jesus best.

Ask the pupils to bring pictures which they think appropriate for use in making posters on these topics.

Make each individual or handwork group responsible for bringing to the next class session, ideas for posters dealing with one of these topics.

VII Teacher's Between-Session Preparation

Review the essentials of the three topics assigned for Lesson Ten, and master the points in the teacher's outline for this lesson.

Gather from all sources, pictures which seem to you appropriate for use in making posters on these topics. Illustrations in missionary magazines showing living conditions among the poor and sick in non-Christian lands, or followers of Jesus helping the poor and sick, are especially good for this purpose; also pictures from other magazines showing living conditions in America

to-day, doctors and nurses, workingmen at work, and American people at work or play. (See Everyland Picture Series, Price 15 cents. Everyland Press, 160 Fifth Ave., New York City.)

See that the following materials are ready for use at the next class session: Drawing-paper or other stiff paper, lead-pencils, crayolas, and rulers.

LESSON TEN

REVIEW

Teacher's Aim: To help the pupils to sum up what they have been learning, so it will be fixed firmly in mind.

Pupils' Project: To plan a series of posters to illustrate the three topics: "Jesus and Poor People," "Jesus and Sick People," and "Jesus' Ideas of Work and Play."

I Pre-Session Work

Continue the drill period on new hymns.

II Worship Period

Musical Prelude.

Opening Hymn. (Suggestion, "O Son of Man, Thou Madest Known.")

Unison Prayer. (Suggestion, prayer on page 28, Orders of Worship, "Hymnal for American Youth.")

Response.

Scripture: "The Two Great Commandments," page 247, "The Children's Bible." (Mark 12:28–35.)

Leader's Prayer:

Dear Father in Heaven: We know that this world is full of suffering and sorrow because hatred, misunderstanding, injustice, and wrong are everywhere. But we know that the spirit of kindness and love is growing in the hearts of men. We thank Thee for the men and women who have helped the most in bringing this about, and especially for Jesus, the great Leader of them all. We want to have a part in bringing in the Kingdom of Goodwill for which He gave His life. Amen.

Hymn. (Suggestion, "Forward through the Ages.")

III Teacher's Outline

1 Allow from five to seven minutes to each pupil chosen to give a review report. If he is inclined to linger too long on the details of some point in the outline, ask a question or two that will sum it up and start him on the next. Children naturally make their statements concrete rather than general, but they also have a happy faculty for going straight to the point. With a little help from the teacher now and then, they can be easily trained to sum up the essentials of a topic in a clear and striking way.

2 Outline briefly for the class the points of a good poster, as follows:[1]

[1] From a lesson on Poster-making issued by the Junior Extension Service, University of Nebraska, College of Agriculture. See also Perkins, "The Amateur Poster-maker."

1 Strong contrasts of colors.
2 An orderly arrangement of spacing.
3 Lines parallel or at right angles to each other and the edges ot the paper.
4 Wide margins around the edge, like the mat of a picture.
5 A feeling of oneness, by using in the printing and illustrations colors that hold together. Avoid too many different things and colors.
6 Balance. One side as interesting as the other, dividing the attention equally between the two.
7 A center of interest, holding the attention to one place near the center of the poster.

IV A Typical Review Report [1]

Eleanor: "In the olden days, Jesus—we don't know what He thought—but by the way He acted and things, we know He did n't like the way sick people were treated. He did n't say much, but He acted as if He did n't. The doctors were ignorant. They did n't know as much as some of us do to-day. Now people have to learn specially to be doctors. Then they all did it. There was no course for doctors to study. They learned what they could by following other doctors around, acted as their apprentices. They had no examinations or studies to pass, as we do. They thought the reason of sickness was caused by evil spirits. They thought an evil spirit had got into a sick person. They did all kinds of things to drive

[1] Notice the ability of these pupils to draw conclusions from the facts they have gathered.

them out. They offered them spices and meat. Some of them went so far as to give them their children."

Anita: "I don't believe that."

Eleanor: "You don't? Well, I read it in a book."

Anita: "Which one?"

Eleanor: "I don't remember which one."

Teacher: After you have finished your report, look it up, and show it to Anita."

Eleanor: "Anyhow, they used to give their children to evil spirits."

Anita: "Well, maybe they did in early days, but not in Jesus' day."

Eleanor: "The Greeks and Romans had a few sanatoriums. They did not have very many hospitals. Their sanatoriums were all connected with temples. Quite often they were near mineral springs. They thought they cured them, too."

Anita: "Well, mineral springs do cure people, don't they?"

Hazel: "People go to them now."

Eleanor: "The rich got better treatment than the poor. They had more money to pay for it."

Hazel: "They do now."

Teacher: "Do you think Jesus would like it that way?"

Eleanor: "Nowadays, if people really need doctors, the visiting nurses or the church gives them money to pay them."

Hazel: "Yes, but if I was lame, could I have as

good a doctor as Mr. R. could? Well, I guess not!"

Eleanor: "No, but if you had appendicitis, and needed an operation, and might die if you did n't have one, the city would furnish the money to pay for it."

Hazel: "Jesus would like it that way, I think."

Eleanor: "Well, in those days, the rich could have care, but nobody cared about the poor. Some of the people Jesus helped were the widow of Nain's daughter—"

Teacher: "Was it her daughter or her son?"

Eleanor: "Son, I mean—the daughter of Jairus—and He healed the man that was blind. Jesus in olden times wanted to help people to be more interested in sick people."

Hazel: "How could they be, if there were no colleges to teach them to make sick people well?"

Eleanor: "He wanted them to try to learn all they could about it. To learn all they possibly could. Now, wherever Christians go, hospitals and doctors go, and things to help the sick. I will draw a picture of a Greek sanatorium. Maybe I won't spell the words right. This was the temple, around here. They had separate rooms like our hotels, and baths. In here, was a gymnasium. In here was mostly where doctors trained. The people stayed here. This was more of the hospital, too, around here, and a court. The people went out there to recuperate. They had the temple in the middle because they thought the god they prayed

to was what cured them. The doctors prayed, and they thought that helped them to cure people."

For extracts from other review reports, see Lessons One and Eight.

V Handwork Suggestions

Each pupil or handwork group has been asked to illustrate by a poster one of the three review topics. The pictures available for their use should be numbered and placed on the table before them. Each pupil should then be given a piece of drawing-paper or other stiff paper on which to sketch his idea of the poster assigned to him or to his group, indicating by number the pictures he would use. Lead-pencils and crayolas should be available. These sketches should be collected at the close of the class session, and the pupils who are judged to have the best ideas should be given the opportunity at some time outside the class session, or during the following handwork periods, to reproduce their posters on cardboard, size 20 x 27 inches, using the pictures they have chosen from those available. These posters should be carefully kept for the exhibit at the end of the course.

An Account of the Poster-making of a Typical Group

The teacher encouraged the pupils in making these posters to express their feeling in regard to the facts

rather than the facts themselves. How well they succeeded will be seen by the five posters described below. To the teacher, each of the posters gives a feeling of deep appreciation for what Jesus has meant to the world, and the attitude of the girls as they made them testified to a similar reaction on their part.

Hazel's topic was "Living Conditions among the Jews of Jesus' Day." She summed up this topic by a contrast between their way of living and ours. At the top, on opposite sides, are illustrated, the worst treatment given to men in Jesus' day (the Crucifixion), and the way in which Jesus would like all men treated (the Good Shepherd). Below these two pictures, on opposite sides, are illustrated their beds and ours, their houses and ours, their roads and ours, their way of washing and ours. A picture of a faucet in the lower right hand corner of this poster was cut from a tooth-paste advertisement to show how much more convenient our way of getting water is than the ancient Jew's way. It forms a contrast with two pictures on the opposite side of the poster, an open well and a goatskin bottle. Below the picture of Jesus in the center of the poster, are two pictures reminding us of a story which shows how Jesus felt about those who suffered from the lack of the necessities of life. (The Feeding of the Five Thousand; The Five Loaves and Two Fishes.)

One thing which impressed the teacher tremendously was the great love which the pupils showed for the

picture of Jesus. Every girl wanted a picture of Jesus as the center of her poster. The way in which they spoke of it and of Him during the time the posters were being made indicated that they were indeed getting a sense of His historical and spiritual reality, and a love and reverence for Him. The pupils spoke of Him interchangeably in the past and present tense. This is reflected in two of the posters. Marjorie's poster on worship says, "Jesus wanted," meaning the historical Jesus. Eleanor's poster on the care of the sick says, "Jesus wants," referring to the spiritual Jesus of the present.

Anita was the first of the girls to plan a poster. We had searched for pictures through magazines and papers, secular and religious. We were fortunate in having access to a number of old copies of "The World Outlook." Anita made a quick selection of pictures from this magazine which appealed to her: A picture of Jesus, a Christian school in China, a ward in a French hospital, two poor, ragged Chinese, and a medical missionary at work in front of a hut in Africa.

"There," she said, "I 'll put those up there, and that 'll be the things they ought to have spent their money for. Then down here (indicating the bottom of the poster) I might print 'Gladiator games,' 'Chariot races,' 'Banquets,' and all that, and that 'll be the things they did spend their money for and ought n't to have."

The next week she came with the pictures for the lower part of the poster: "Receiving the Prize,"

"The Rich Young Man," "The Headdress," "A Banquet," and "The Olympic Races." The persistence of the headdress idea is interesting. Anita's topic was "Roman Amusements." One of the assigned topics in Johnston's "Private Life of the Romans" contained a description of the cosmetics and elaborate hair-dressing of the Roman ladies. This seemed to make a very deep impression on Anita. It came out strongly in special reports once or twice, and it was amusing to see it also cropping out in this poster.

The second week we worked on the posters, Anita said:

"Miss K., what colors did the people in those days like?"

The reply was something like this:

"Red and purple dyes were very rare, so only rich people could afford red or purple clothes. They were very fond of bright colors like those."

"Well, then, I 'll put purple here (indicating the main part of the printing, which was marked off lightly in lead pencil) and *Jesus* and the letters at the beginning of each line, I 'll make red."

The title for Eleanor's poster, "The Spirit of Jesus," was suggested by an advertisement in a magazine which used the thought of the well-known painting: "The Spirit of Seventy-Six." She chose for pictures: Jesus, a Red Cross nurse, a Red Cross nurse on the battlefield, a scene in a Christian hospital in Japan, nurses caring for babies on the roof of a large city

hospital in America, a Chinese Christian native doctor at work, and a scene in the operating room of a missionary hospital in China.

In making her poster, Marjorie said:

"I 'll put Jesus' picture here at the top, and under it I 'll print 'Jesus wants,' and then I 'll put these pictures of children worshiping, a picture of children praying at their mother's knee, and a picture of children singing. And I wish I had a picture of our church! [Supplied from a church bulletin.] Then I 'll print 'True Worship,' and put these pictures of people helping below, [the Widow's Mite, the Good Samaritan, and a little girl giving a baby a drink], and print 'and Deeds of Kindness,' or shall I put 'Kind Hearts'? I guess I 'll put 'Kind Hearts,' because people don't do kind deeds unless they have kind hearts, do they?" (See frontispiece.)

Concerning the picture in the lower right-hand corner of this poster, one of the girls said:

"I don't think that 's a picture of a kind deed. That girl is probably her sister."

When asked, "Is n't it a kind deed to give a drink to your little sister?" she replied, "Oh, I suppose so."

In making her poster, Ruth said:

"I 'll put pictures of women and children on my poster, and what shall I put at the top?" After some study she decided it would have to be something that would tell how Jesus taught people how valuable women and children were. She chose as her pictures: Jesus,

an African mother and babe, a little American child, an American Indian mother and child, a little American child looking out of a window, six pictures of missionary schools, two in India and four in China, Jesus blessing little children, and Palestinean Housewives grinding flour. (From "The Christian Herald.")

VI Assignment

We have studied about the occupations and dress of the men of Jesus' day and country. For our next lesson, we will take the topic, "The Position of Women." What kind of clothing did they wear? What kind of work did they do? How did their husbands and children feel toward them? Would you rather be a woman in America to-day or in Palestine in Jesus' day? Was there any other nation where women were better treated than among the Jews? What was the position of women among the Romans? Read Mark 7:24–37 and tell the story of Jesus and the Foreign Woman.

Bible dictionaries. Women, Home Life.
Hunting, "Hebrew Life and Times," Chapter 9.
Rice, "Orientalisms," Chapters 1, 5, 10, 15.
Johnston, "The Private Life of the Romans," Chapter 3.

Choose an individual or group to be responsible for the next report.

If you are making booklets, ask the pupils to bring pictures of the dress of modern women, or pictures of

women at work in their homes. For example, see advertisement of Eureka Vacuum Cleaner, in the April, 1924, issue of "Good Housekeeping."

VII Teacher's Between-Session Preparation

Master the teacher's outline for Lesson Eleven, and the Bible material, Mark 7:24–37.

Gather from all sources, pictures and descriptions of the clothing and work of ancient Jewish women.

References:

Rice, "Orientalisms." Illustrations.
Grant, "The Peasantry of Palestine." Illustrations.
"National Geographic" and "Travel." Pictures.
Stereographs of scenes in Palestine which show the costumes worn by the women.
Tissot pictures and the Picture Set for the Third Year Primary, International Graded Lessons.
"The Graded Sunday School Magazine," August, 1916, page 500. A Traveler from a Far Country, and Illustration.
"The Church School," November, 1921, page 88. Directions for making and improvising costumes. Pictures on page 84.
Sandtable Cut-outs, No. 11, Miscellaneous Objects, Standard Publishing Co. Costumes of Women.

See that the following materials are ready for use at the next session:

Sandtable: Cardboard, clothes-pins or other materials for making figures of women to be dressed. A few small-sized gilded beads or scraps of gilt paper for

representing coins on headdresses. Tissue-paper or scraps of cloth of various bright colors. Paste or glue, needles, and white thread. Clay for modeling ancient Jewish household utensils.

Booklet: Silhouette paper, pencils, pen and ink, erasers, rulers, paste, scissors, and a sharp knife for each group.

Cut silhouettes to be used as suggestions to the pupils, to help them work out their own ideas. See handwork for Lesson Eleven.

LESSON ELEVEN

A FOREIGN WOMAN SEEKS HELP

Mark 7:24–37

Correlated Topic: The Position of Women in Jesus' Day.

Teacher's Aim: To impress upon the pupils how the attitude of Jesus toward women differed from that of the people among whom He lived.

Pupils' Project: To illustrate the dress and work of the women of Palestine in Jesus' day.

I Pre-Session Work

Prepare the sandtable.

Continue the drill period on new hymns.

II Worship Period

Musical Prelude.

Opening Hymn. (Suggestion, "Rejoice, Ye Pure in Heart.")

Unison Prayer. (Suggestion, Prayer at the top of page 41, Orders of Worship, "Hymnal for American Youth.")

Response.

Scripture: "Jesus Praises a Woman Who Gave Her Best," page 268, "The Children's Bible." Matthew 26:6–13.

Leader's Prayer:

Dear Father in Heaven: We thank Thee for our mothers and all they have meant to us, for their loving care when we were very young and helpless, and for all they do for us each day even now, to show how much they love us. We thank Thee for the example of women like Florence Nightingale and Frances Willard, who gave their best to help others. We are glad when we read of the gentle courtesy and appreciation which Jesus always showed, not only for mothers, but for all women. Help us to be like Him in His appreciation of pure, true womanhood. Amen.

Hymn. (Suggestion: If the children are familiar with it, sing "Master, No Offering." If not, use "Forward through the Ages.")

III Teacher's Outline

Key question (*to be written on the blackboard*): How does women's work in Palestine in Jesus' day compare with women's work in our country to-day?

1 Describe the dress of an ancient Jewish woman.

Jewish women of Jesus' day wore more elaborate clothing than the men. Their dresses were of home-

spun, something like linen crash, plain or striped. Sometimes they were embroidered in bright colored thread. They were loose flowing garments with long pointed sleeves. Over the dresses, cloth jackets, embroidered in bright colors, were worn. On their heads the women wore little cloth hats without a brim, embroidered and heavily decorated with coins. They also wore long veils with which to cover their faces in the presence of strange men. From the hat hung a chain with coins suspended, which came down under the woman's chin. These coins were a woman's most valuable possession. They were to be used only in great emergencies. The coin which hung in the middle of this chain was the same to the Jewish woman as the wedding-ring is to the American woman.

2 Describe a day's work in the life of a typical ancient Jewish woman.

The day probably started with bringing water from the spring or well of the village, carrying it in a stone jar on the head. Other work was grinding wheat or barley into flour between two rough stones, baking bread in a very primitive kind of oven, and weaving homespun linen or woolen cloth. There was no breakfast. Each member of the family took a piece of bread and went about his morning work. There was a light lunch, perhaps of goat's milk and bread, for the women and children at noon. The main meal of the day was prepared at night. All ate with their fingers from one dish in the center of the table.

3 What was the position of women in the Roman world and especially among the Jewish people of Christ's time?

Roman women were treated with a certain respect, but were entirely subject to their husband's wishes. The Jews did not treat women unkindly, but they considered them decidedly inferior to men. They could not go into the inner court of the temple to worship. They must sit by themselves behind a latticework in the synagogue. They did much heavy work, carrying the water and wood used in their households.

4 How does women's work in Palestine in Jesus' day compare with women's work in our country to-day?

The people of that day lived more simply, and so did not make so much work, but the women had hard, heavy work to do, carrying wood and water, and they did not have any of the modern conveniences our mothers have to help them keep things clean and wholesome and comfortable in the home. They did not have the opportunities to improve their minds and enjoy themselves which our mothers have.

5 How did Jesus' attitude toward women differ from that of the people among whom He lived?

The people of Jesus' day thought women were inferior to men in their ability to understand education and religion. Jesus always took it for granted that they were just as capable of deep thought and religious feeling as the men. He seemed always to be especially courteous to women, showing toward them a gentleness and

deference which many others of His day did not. He was always respectful and sympathetic even to women who were not good women, and was never afraid He would hurt His reputation by talking to them. He always said something to them that would make them want to live better lives. He illustrated many of His teachings by stories about women's work, and spoke more than once of the pity He felt for mothers with little children in times of war and public disaster. Jesus did not treat the Syrophœnician mother with contempt because she was a woman. (Mark 7:24–37.) His life work was to be done among the Jews, and He told her so frankly, but He appreciated her keen thinking and her persistence, and brought back the health of her child.

Encourage the pupils to discuss these topics, asking questions, making corrections, and supplying additional information.

Develop a simple outline on the blackboard as the lesson proceeds.

IV A Typical Class Discussion

Report by Dorothy:

"The Jewish women wore real fussy clothes. They made the cloth for them themselves out of flax or sheep's wool. Homespun, we would call it, and they dyed it all sorts of bright colors, and put on pieces of other bright colors, and embroidered it and everything.

The dresses were long and loose, with loose floppy sleeves and when they were making bread or anything, they tied the sleeves together over their backs, so they would n't be in the way. The women wore little jackets over their dresses, and sort of cloth hats on their heads. On these hats they wore a lot of coins. They were their kind of jewelry, and they were very particular if they lost one. They always hunted till they found it."

Ruth: "They wore a queer kind of jewelry, I should think. I don't believe I 'd like that kind. Did n't they have rings and things?"

Dorothy: "I don't know. The women could use this money if they needed to—if their husbands died or anything—but they did n't like to. It was a sign of disgrace. They wore veils so they could hide their faces from the men if they wanted to. They had to carry water and wood and do lots of hard work that the men should have done for them. They carried the water in jars on their heads. They made flour out of barley and rye and baked bread and took care of the children and got the meals for the men. The men did n't think women amounted to much. They did n't treat them bad, but they did n't think they amounted to so much as the men did. They made them sit by themselves when they went to church, and they could n't get so near to things as the men could. Jesus thought the women could be just as religious as men. He wanted them treated as if they amounted to something.

The Roman women were treated all right when they went into the market-place, but their husbands were "manus." That means they could make them do what they wanted them to.

Extract from a review report by Ruth:

"They could n't eat together like we do. The men ate first and then the women could have what the men left. A man could hit a woman all he wanted to. Jesus would n't want this, we know, because He was kind. I think He thought everybody ought to be treated the same, men and women."

V Handwork Suggestions

Sandtable: The girls in the class may dress dolls, or make paper dolls, or clothes-pin dolls to represent the costumes of ancient Jewish women. Some of these women may be represented holding jars of clay or cardboard on their heads. The boys in the class will probably prefer modeling in clay, household utensils, jars, oven, mill, dishes or bowls for serving meals, and the like.

Booklet: Let each pupil write his answer to the key question of the day and illustrate it with silhouettes or pictures cut from magazines. For example: Household utensils of ancient Jewish women, water-jar, stone mill, oven, broom, contrasted with modern conveniences that have made woman's work lighter, water faucet, vacuum cleaner, kitchen range, bread-mixer, and the like.

VI Assignment

In our first lesson, some of you said you wondered what kind of churches and schools they had in Jesus' day. Let us take this for our topic for next time. Find out all you can about synagogues, and synagogue schools. How did they come to be, and how did the Jews worship before they had them? What kind of building did they meet in? Was their service anything like our church service? What do you think Jesus thought of it? Be ready to give your reasons. Mark 1:1–45 will help you answer this question. Read the story found in Luke 4:14–22. Compare what Jesus said at that time with what Peter said of Him in the story found in Mark 8:27 to 9:1.

References:

Bible dictionaries. Synagogue, Worship.
Grant, "The Life and Times of Jesus," pages 26–29.
Willard, "Bible Facts for Busy People," pages 68–70.
Hunting, "Hebrew Life and Times," pages 125, 126.
Sherman and Kent, "The Children's Bible," pages 237 and 257.

Choose an individual or group to be responsible for the next report. Help the pupil who is to give this report to master the details of a diagram of a typical synagogue, so he will be able to draw a rough sketch of it in giving his report. If the handwork groups meet where they cannot see one common chart or blackboard, it would be best to arrange to have each

helper equipped in advance with a copy of this diagram.

If you are making booklets, ask the pupils to bring any pictures of churches or schools they may find. For example, picture of school building in advertisement in "Good Housekeeping," September, 1924.

VII Teacher's Between-Session Preparation

Master the teacher's outline for Lesson Twelve and the Bible material, Mark 1:1–45, 8:1 to 9:1.

Gather from all sources, pictures and descriptions of ancient Jewish synagogues.

References:

For diagram of a typical synagogue for use in the class period see "Models for the Sunday School and How to Make Them," Part 2, by Margaret Evans and Alice H. Walker, Church of England Sunday School Institute Incorporation. Model of synagogue.

Tissot Pictures.

"Jesus in the Synagogue."

"The Man with the Unclean Spirit in the Synagogue."

See that the following materials are ready for use at the next session:

Sandtable: For each group, materials for building model of synagogue. Two sheets of heavy cardboard or an old suit-box, for making walls, roof, etc. Plenty of stiff wrapping-paper, or cardboard, postcard weight, for making steps, seats, and the like. Eight round sticks for use as pillars for gallery and porch. A

few pieces of wire, a little gilt paint, and a small circular piece of wood or cardboard for making the seven branched candlestick. A few scraps of bright-colored silk from which to choose in making curtain to be placed in front of the ark, needles and thread, jack-knives, scissors, pencils, rulers, erasers.

Booklet: Silhouette paper, pencils, erasers, rulers, pen and ink, scissors, paste. A sharp knife for each group.

Prepare silhouette of church adapted from figure 69, Pattern supplement, "The Junior Citizen," by J. C. Manuel. This is to be used as a suggestion to the pupils to help them work out their own ideas. See handwork for Lesson Twelve.

LESSON TWELVE

WITNESSES OF JESUS

Mark 1:1–45, 8:1–9:1

Correlated Topic: The Synagogue and Synagogue Schools.

Teacher's Aim: To show how the synagogue worship of the Jews prepared the way for Jesus' work.

Pupils' Project: To make a model of a Jewish synagogue, and learn something of the services that were held there.

I Pre-Session Work

Prepare the sandtable.

Continue the drill period on new hymns.

II Worship Period

Musical Prelude.

Opening Hymn. (Suggestion, "Worship the Lord in the Beauty of Holiness.")

Unison Prayer. (Suggestion, prayer on page 46, Orders of Worship, "Hymnal for American Youth."

Response.

Scripture: "The Reward of Listening to the Advice of the Wise," page 211, "The Children's Bible." (Proverbs 1:7–33.)

Leader's Prayer:

Dear Heavenly Father: We thank Thee for our day school and the opportunity it gives us to learn those things which will help us grow into useful men and women. We thank Thee for our church and for our church school, where we come to learn about Thee and to worship Thee. We want to keep our minds growing and our hearts true, so we may be of the greatest usefulness to Thee and to others. Amen.

Hymn. (Suggestion, "I Would Be True.")

III Teacher's Outline

Key question (*to be written on the blackboard*): Compare the service of the ancient Jewish synagogue with our church service.

1 How did the religion of the Jews differ from that of other nations of Jesus' day?

The Jews, unlike the other nations around them, who had many gods, believed that they should worship but one God, Jehovah. They were very loyal to Him, and greatly reverenced the beautiful temple which they had built for Him in their capital city, Jerusalem. They believed it was wrong to worship in any other temple than this one, unlike the nations around them,

who built many temples for one god. Another way in which they differed from surrounding nations was that they had no statues or images in their temple, and believed it was offensive to Jehovah to have them or bow down before them. When the king of Babylon came with his army, captured Jerusalem, destroyed the temple, carried away its gold and silver treasures, and took many of the people to Babylon as slaves, still the Jews did not forget their temple. They used to open their windows toward Jerusalem and pray looking in the direction of the temple ruins.

2 How did the synagogue come to be?

The Jews did not forget their God, even in a strange land with no temple in which to worship. Little groups of them gathered together once a week on their sacred day, the Sabbath, to read the sacred books which told them about Jehovah. This was probably the beginning of the Jewish synagogue service.

3 Describe a typical synagogue building.

In time buildings were built in which to meet. They were usually rectangular, with four or five aisles running the length of them. At the entrance, there were three doors. The most important furniture was the ark, in which the sacred writings were kept. Each book was wrapped in an embroidered cloth. Above the ark was a canopy, and in front of it, a curtain. Near the ark, on the side of the building opposite the entrance, was a raised platform with a reading-desk for the reader and a chair for the speaker. In a

prominent place near this platform, facing the rest of the congregation, were the chief seats. The rest of the seats were arranged in rows, sometimes lengthwise and sometimes crosswise. In later times the women sat in a screened gallery, separate from the men.

4 Describe a typical synagogue service.

The synagogue service came to be something like this:

A call to worship
A psalm or prayer repeated
Reading and explanation of
selections from the sacred books

The ruler of the synagogue was responsible for choosing people to lead in the services. He was also responsible for keeping order in the meetings. There was also an attendant who prepared the building for the services and announced festivals and holy days by blowing the trumpet three times from the roof of the synagogue. He also gave the sacred books to the readers during the service and replaced them in the ark. On week days he was the teacher in the synagogue school, where the Jewish children received their elementary education.

5 Do you think Jesus approved or disapproved of the synagogue service?

Jesus always went to the synagogue on the Sabbath, and often took part. (Mark, Chapter 1. Luke 4:14–22.) Tell some of the things Jesus said and did

while in the synagogue. The most important part of the service was the reading of the sacred scriptures of the Jews (our Old Testament). Jesus approved of this, not only because they contained the very highest ideals of the Jews, but more because they told of a Messiah or Savior, the Christ, who was to come to right the wrongs of the world and bring peace and good-will everywhere. Jesus said He was this Messiah or Savior. Although he spoke of it often, people were very slow to believe it. On one occasion Jesus said:

"Ye search the scriptures because ye think that in them ye have eternal life, and these are they which bear witness of me."

In other words: "You are not very consistent; you prize your sacred writings very highly, and they tell of a person who is to come to do what I am doing, but you will not believe in me or help me."

Peter the disciple seems to have been the first to recognize that Jesus was really the Messiah long expected by the Jews. (Mark 8:29.)

6 How did the ancient synagogue worship differ from our church service?

The synagogue service was like our church service in many ways. The worship services of the early churches, founded by Jesus' disciples, were patterned after it. The main differences between our church services and the ancient synagogue services are, first, while both services had a selection from the Bible read and explained by an address or sermon, in our churches

it is one of the duties of the minister to do this every Sunday, while in the synagogue service one of the worshipers of the congregation was chosen to read the scripture and comment on it. Secondly, in our churches the men and women sit together, usually in families, while in the ancient synagogue the women and small children must sit in a screened gallery.

Encourage the pupils to discuss these topics, asking questions, making corrections, and supplying additional information.

Develop a simple outline on the blackboard as the lesson proceeds.

IV A Typical Class Discussion

An extract from a report by Marjorie:

"They went to church in a synagogue. The men sat downstairs in seats with desks. The ladies sat upstairs in latticed galleries. I don't know where the kids sat. It did n't say. In the front there was a box called the ark, with a curtain in front of it. [Drew a picture on the board.] In the ark was what they read at the services. [The teacher passed around the class stereograph 3138, "A Samaritan High Priest and Pentateuch Roll."] It was written on scrolls. In front of the ark was a lamp to burn away the sins of the people. There was also a desk for the reader and a platform for the preacher. The door was always in the north or south end of the building. The people

turned to the east when they prayed. Week-days the synagogue building was used for school. The rabbi was the teacher. They studied religious things mostly, a little reading, but mostly they learned scripture. The Romans had fifty gods. The Jews had One."

V Handwork Suggestions

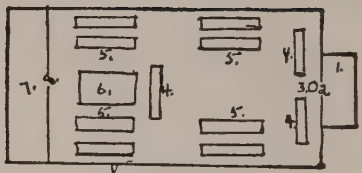
Sandtable: Each handwork group may construct a model of a typical Jewish synagogue of Jesus' day, with its sacred ark, seven-branched candlestick, pulpit or reading-desk, chief seats, seats, and women's gallery. (See Walker and Evans, "Models for the Sunday School and How to Make Them," Part 2.)

Booklet: Let each pupil write his answer to the key question of the day and illustrate it with silhouettes or diagrams. For example, silhouette of a modern church or school and a ground plan of a typical ancient Jewish synagogue, locating sacred ark, chief seats, pulpit or reading-desk, seats, and women's gallery. (See Walker and Evans, "Models for the Sunday School and How to Make Them," Part 2.)

VI Assignment

Like our own forefathers in England and America, the Jews had a great longing to be free. We have learned how they had suffered a great deal from being fought over and conquered by so many foreign nations. For long years before Jesus came they had been longing,

Worship



Synagogue.

1. Ark containing sacred scroll
2. Curtain
3. Candle stick
4. Chief seats
5. Seats
6. Pulpit or reading desk
7. Women's gallery
8. Lattice

a The syn a gogue worship of the Jews was great deal like our church servis.

PAGE FROM PUPIL'S SILHOUETTE BOOKLET

and hoping, and praying, and expecting that a great leader would come to free them from foreign rulers and restore their own government to them. If only some great hero would come to do for them what George Washington did for us! For next time, see how much you can find out about the hard times the Jewish nation had had under foreign rulers, about the one time when they were free for just a little while, who the hero was who brought it about, how they came to lose the freedom he won, and how their idea of a Messiah or Savior differed from Jesus' idea. At one time, the Jewish people wanted to make Jesus their king. Why did not Jesus let them do it? See if you can think of one great difference between rulers to-day and the rulers of the Roman Empire in Jesus' day. Come prepared to tell the story found in Mark 9:2–29. Why did Jesus need this experience just at this time?

References:

Guerber, "The Story of the Romans." A Roman Triumph, page 69. The Roman Conquests, pages 137–139. The Augustan Age, pages 191–200.

Johonnot, "Stories of the Olden Times." Alexander and the Maccabeans, pages 92–116.

Tappan, "Old World Hero Stories," Chapter XV, Augustus and the Augustan Age.

Wells (Margaret E.), "How the Present Came from the Past." The Hebrews, page 142.

Niver, "Juvenile History of Rome." Selected paragraphs.

Bourne and Benton, "Introductory American History," pages 53–55.

Richmond, "Egypt, Greece, and Rome." Selected paragraphs.
Bible dictionaries. Antiochus Epiphanes, Judas Maccabeus, The Romans, Publicans.
Sherman and Kent, "Children's Bible," page 258. Jesus is Glorified.
Hunting, "Hebrew Life and Times," pages 167–184.
Grant, "The Life and Times of Jesus," pages 159–171.

Choose an individual or group to be responsible for the next report.

Choose a group to prepare a prayer to be used at the next worship period, the theme to be "Jesus, the King of Our Lives."

VII Teacher's Between-Session Preparation

Master the teacher's outline for Lesson Thirteen and the Bible material, Mark 9:2–29.

If possible, obtain a wall map of the Roman Empire. If you are unable to do this, draw one or have one drawn for you, on the blackboard or wrapping-paper. If the handwork groups meet where they cannot see one common blackboard, it would be best to have ready a map for each helper. These may be quite easily obtained, as almost every ancient history contains this map. If possible, obtain a picture of little children playing in a modern supervised playground or of children in a large city playing in a park. This will be helpful in making the assignment for Lesson Fourteen.

See that the following materials are ready for use at the next session:

Sandtable: Drawing-paper or other stiff paper for making maps, a sheet for each pupil. Lead-pencils, erasers, rulers, pen and ink, and water-colors or crayolas.

Booklet: Silhouette paper, scissors, paste, lead-pencils, erasers, rulers, pen and ink. A sharp knife for each group.

Cut silhouettes to be used as suggestions to the pupils, to help them work out their own ideas. See handwork for Lesson Thirteen.

LESSON THIRTEEN

JESUS GIVEN STRENGTH TO FINISH HIS WORK

Mark 9:2–29

Correlated Topic: What the Jews Expected of Their Messiah.

Teacher's Aim: To give the background for the study of Jesus' rejection by the Jews, by showing why they wanted a Messiah and what they expected Him to do.

Pupils' Project: To draw a map of the Roman Empire and learn why the Jews were so anxious to be free from its rule.

I Pre-Session Work

Prepare the sandtable.

Continue the drill period on new hymns.

II Worship Period

Musical Prelude.

Opening Hymn. (Suggestion, "Rejoice, Ye Pure in Heart.")

Unison Prayer. (Theme, "Jesus, the King of Our Lives." Prepared and repeated by one handwork

group. The other pupils stand with bowed heads.)

Response.

Scripture: "The King of Glory," page 190, "The Children's Bible." (Psalms 24.)

Leader's Prayer:

Dear Heavenly Father: We want Jesus to be our Savior. We want the thought of Him, and of what He would have us do, to save us from harmful thoughts and actions. Help us to be loyal to Him, by living up to our highest ideals. May we grow more and more like Him each day. Amen.

Hymn. (Suggestion, "Gracious Spirit, Dwell with Me.")

III Teacher's Outline

Key question (*to be written on the blackboard*): How did the government under which Jesus lived differ from most of the governments of our day?

1 Describe the persecution which the Jews suffered under Greek rule.

After Alexander of Greece died, and his kingdom had been divided among the families of his generals, a man named Antiochus Epiphanes became the ruler of the Jews. In his attempt to make the Jews adopt Greek customs, he demanded that they worship him as a god, a thing which the Jews were very sensitive about, because, unlike other nations of their day, they be-

lieved that their God, Jehovah, was displeased if they worshiped any other gods. King Antiochus did not object to having them worship Jehovah, but he could not understand why they could not worship both their God and him, as other nations around them did. He thought them disloyal to him, and resolved to make them do as he wished or suffer for it. He sent Greeks into the beautiful temple in Jerusalem, which had been rebuilt. This angered the Jews, because foreigners were not allowed to go into it farther than the outer court. He told these Greeks to take away its treasures, held by the Jews too sacred for any but priests to touch. He ordered his statue and those of other Greek gods to be set up in the holiest room of the temple, and commanded the Jews to worship them. He ordered his soldiers to seize all the copies of the Jewish scriptures they could find and mutilate them, drawing pictures of idols, and of swine, animals which the Jews loathed as unfit for food or even to touch. He ordered the Jews to break their sacred Jewish laws and tortured them, and even killed them, when they refused.

2 Tell about the Maccabean Independence. Why did it not last longer?

The harsh treatment given them by the Greek king led the Jews to rebel under the leadership of a very brave man called Judas Maccabeus. Fighting many times against much larger armies and under all kinds of difficulties, the Jews, led by Maccabeus and other members of his family, finally succeeded in freeing

themselves from foreign rule and setting up their own government. But they could not agree among themselves. After the death of Judas Maccabeus, their leaders fell to quarreling, and the Romans, who had already conquered nearly all of the known world, found it easy to add them to the nations under their rule.

3 How were the Jews treated under Roman rule?

In some ways the Roman government was a help to the nations under its rule. It disarmed them and made them stop fighting each other. It made good roads and encouraged them to trade with each other. But it demanded a great deal of money from them in tribute and taxes. At one time, after a war between the Jews and the Romans, the Jews were forced to pay $700,000 war indemnity. This was more than they were able to pay, and it made them very poor to do it.

When a nation was made a province of the Roman Empire, the Roman government took possession of its land and made the people of the captive nation pay a rent or tax every year for its use. The Romans hired companies, something like our banks or trust companies, to collect the taxes in the provinces. The government demanded from these companies a certain sum of money, and allowed them to get as much more as they could out of the people. Sometimes the assessors would value a man's crops or goods so highly that he had to pay almost all of his income in taxes. The men who collected the taxes were virtually never hon-

est. We know of one who was so fair in his dealings with the people that he became quite famous and statues were erected to him all over Asia Minor, but he was an exception. A man who had been wronged by a tax-collector could do nothing to get the wrong righted. He could enter a complaint to the governor of the province, but the governor virtually always took the side of the man who could pay him the biggest bribe, and that was, of course, the tax-gatherer.

The Roman tax-gathering companies used to hire Jews of the lower classes to collect the taxes in Palestine. These tax-collectors were called "publicans." The Jews hated the publicans almost worse than they did the Romans, for they were looked upon as traitors to their own country, and classed with highway robbers. No one felt bound to tell them the truth. And if one of them should feel disposed to give some of his money for a public enterprise—for they usually became wealthy in the business—his gift was spurned with disgust.

4 How did the government under which Jesus lived differ from most of the governments of our day?

In Jesus' day the rulers did not care whether the people under them were prosperous and happy or not. They ruled selfishly, doing what was the most to their own advantage. In most countries to-day the people govern themselves, and if they have a king, he is obliged to think and plan for the good of his people, and not

for his own advantage. If he does n't, the people get rid of him and choose another ruler.

5 Tell how Jesus' idea of a Messiah differed from that of the Jewish people.

When Jesus first began going about, talking of His kingdom, He was very popular, because the Jews thought He was to be the long-looked-for military hero who was to free them from the Romans. But Jesus did not plan to set up a government to rival the Romans, or to force people to do right by making laws. He came to appeal to men's hearts, and make them want to do right because it helped others, and hate wrong because it injured others. He knew He could do this better as a humble citizen than as a king. (John 6:15.)

"Jesus, therefore, perceiving that they were about to come and take him by force to make him king, withdrew again into the mountain himself alone."

When the Jews saw that Jesus did not intend to fight the Romans, and gain their political freedom for them, they had no more use for Him. No doubt, some of them thought of Him as a slacker, and others as an idle dreamer. It must have been very discouraging to Jesus to see the crowds which had followed Him melt away. He doubtless needed some encouragement, something to make Him feel that the thing He wanted to accomplish was not hopeless.

So He took His three favorite disciples, Peter, James, and John, up into a mountain with Him to talk with

God. (Mark 9:2–29.) And while they were there, Jesus was glorified before them, so that both Jesus and His three disciples knew that what He was doing was pleasing to God, and that God would be with Him, and give Him the power to do what He had been sent into the world to do. But it was not to be done by winning great crowds, but by teaching a few people, His disciples or helpers, so they could carry on His work when He was gone.

Encourage the pupils to discuss these topics, asking questions, making corrections, and supplying additional information.

Develop a simple outline on the blackboard as the lesson proceeds.

IV A Typical Class Discussion

Report by the teacher (Ileen, who was to have given it, was ill):

"When King Alexander of Greece died, his kingdom was divided among his three chief generals. The Jews came, in time, to be ruled by a man called Antiochus Epiphanes. He was very particular that everybody should adopt the Greek customs, and, more than this, he insisted that he himself should be worshiped as a god. Most of the nations he ruled over were willing to do all of this, but not the Jews. They could not be loyal to Jehovah and worship the Greek gods, or even the king. Naturally the king thought them disloyal to him, and they thought what he ex-

pected was too harsh. So the king sent foreigners to go into their beautiful temple, where foreigners had never been allowed, to take away many of their golden treasures, which they thought too sacred for anybody but their priests to touch. And he ordered his statue and those of foreign gods to be set up in the holiest part of the temple for the Jews to worship. He ordered his soldiers to take all the copies they could find of the Jewish sacred writings, the laws of Moses, which they reverenced just as we reverence our Bibles, and soil them, draw pictures of idols on them, tear them to pieces, and destroy them. He ordered the Jews to break the laws written in them, and if they refused, they were tortured and put to death.

"Finally the Jews were driven to rebel, under the leadership of a group of brave men called the Maccabeans. For a time they succeeded in driving out the foreigners and establishing their own government, but they could not hold out long. At last the Romans conquered them, and they tried to do what Alexander had done, tried to make them adopt Roman customs, laws, and language, and worship many gods, among them the emperor. They were not so severe as Antiochus Epiphanes, but the poor Jews hated them and wanted to be free from them. It was not only in religious matters that the Jews were having a hard time. The Roman government kept the peace all over the world, made good roads and encouraged business, and they probably governed their provinces better than they had

been governed before, but they demanded a great deal of money from them. At one time, just after a war, the Romans forced the Jews to pay $700,000 war indemnity. This was a great deal for them to pay, and it caused great suffering to do it."

Anita: "Well, then, He [Jesus] did n't live in a free country, did He?"

Teacher: "Besides this, when the Jews were made a province of the Roman Empire, the Roman government claimed that it owned all their land, and had the right to collect rent on every farm in the form of yearly taxes. It hired companies, something like our banks or trust companies, to collect the taxes in the provinces. The government told these companies how much money they wanted collected, and gave the companies permission to collect as much more as they could, for pay."

Eleanor: "I know; it was like business men nowadays take commissions."

Anita: "We studied about the Greeks and Romans in school. What was the name of the king who did that?"

Teacher: "The Roman Cæsars."

Anita: "Well, I 'd like to do something terrible to them!"

Hazel: "Alexander did n't do that, did he?"

Anita: "No, the Romans. Why did the Romans do that? I thought they did lots for the people."

Teacher: "It was easy for the assessors to put a

larger value on the crops or goods a man owned than they were worth and make him turn most of his income over to them in taxes or rent. So rare was it for a tax-gatherer to be honest, that one of them had statues erected to him all over Asia Minor and became quite famous just because he was an honest man."

Eleanor: "Why did n't the Roman government get honest tax-collectors? I should think the tax-collectors would get more money than the Roman government."

Hazel: "Just so they got all they asked for, they did n't care about the people."

Teacher: "The only thing the man who was wronged by a tax-collector could do was to complain to the governor of the province, and he usually gave the advantage to the man who could pay him the biggest bribe. These tax-gathering companies often hired Jews of the lower classes to collect these taxes, and naturally their countrymen looked upon them as traitors to their own nation, and as having sold out to the Romans. The Jewish people thought these 'publicans,' as they were called, in the same class as highway robbers. They felt it was perfectly right to lie to them whenever they wanted to. They would not take their word for anything, and they would not receive any gifts of charity from them. They hated them almost worse than they did the Romans. They would not have anything to do with them."

Anita: "Why did n't the people in all the provinces rebel together?"

Teacher: "The other provinces were glad to have the Romans rule them, because they were better than what they were used to; and, unlike the Jews, they did not have any religious grievances. The Romans kept peace everywhere, business was good, and most of the subject nations were satisfied. But the Jews kept hoping that some day a great leader would come to free them. If only some great hero would come to do for them what George Washington did for us, what Judas Maccabeus and his brave followers had tried so hard to do! When Jesus first began His work, He was very popular because the Jews thought He was to be the long-looked-for military hero. But Jesus had other plans. He did not want to be a king."

Anita: "Well, why did n't Jesus let them make Him a king? They would have thought so much of Him that they would have done whatever He said."

Marjorie: "Jesus did n't want to make laws to make people good. He wanted them to do good because it was good."

Teacher: "Jesus did not come to set up a government or force people to do right by making laws. He came to make people want to do right because they had kind hearts and could not bear to injure anybody. He knew He could do this better by being their humble friend than by being their king.

"When the people saw that He did not intend to fight the Romans and gain their political freedom for them, many of them left Him, and He ceased to be

popular. In this hour of discouragement Jesus took His three favorite disciples up into the mountain with Him, and there God gave them comfort, and let them know that He would be with them, even in the most discouraging situations."

Hazel: "Why did Jesus have to die? Why did He tell the disciples He was going to die? Would n't He be afraid they would get discouraged? Why did He tell them they would have to be willing to die with Him?"

Teacher: "He wanted them to know that it took hard work, and sometimes even giving up life itself, to get people to see the things He wanted them to do. He wanted them to be willing to go through a lot, or else not follow Him."

Anita: "Why could n't we have Jesus now? The people in His day used Him like a piece of old leather. He could do so much more now, making sick people well. We have more sick people now than they did, anyhow."

Protests from the class. "No, they had more sick people then than we do."

Marjorie: "Jesus did n't come to make sick people well, Himself. He came to make other people interested in making other folks well, and happy. Just because the people in those days did n't care so much for sick people and poor people, He had to teach them to care."

Hazel: "Nowadays, we have better doctors and take

better care of sick people. I'd like to be a nurse when I grow up."

The different girls wrote questions on the board and asked each other to answer them.

"Did Jesus live in a free country?"

Anita: "No. Reasons: (1) Kings cruel. (2) Taxes heavy. (3) Roman conquerors. (4) Slaves carried away.

Eleanor: "Did Jesus like the country in which He lived? Give reasons."

Marjorie: "I think He did. He was a little disappointed in it. He came to make it better."

Eleanor: "Did He think they ought to pay taxes?"

Class: "Miss K., help us." (Referred to Matthew 22:19.)

Anita: "Oh, I know what that money looked like! We had a picture of it in our history. It had a picture of Julius Cæsar, with a crown of olive-leaves around his head."

Hazel: "Did Jesus live in Alexander's time?"

Anita: "No, in Cæsar's. Did Jesus like Augustus Cæsar?"

Teacher: "Can't you figure that out for yourself? What was Cæsar interested in?"

Anita: "In making his government big, and rich, and prosperous."

Teacher: "Was Jesus interested in the same things as Cæsar?"

Anita: "No; Jesus was interested in the people."

Teacher: "Then do you think Jesus and Cæsar would have much in common?"

Anita: "No."

Ruth: "Do you think the disciples believed Jesus when He foretold His crucifixion?"

Marjorie: "No, I don't think so. Oh, they kinda did."

V Handwork Suggestions

Sandtable: Each pupil may draw a map of the Roman Empire, coloring it with crayolas or water-colors to show the different nations conquered by the Romans. Choose a number of the best of these for the exhibit at the end of the course.

Booklet: Let each pupil write his answer to the key question of the day, and illustrate it by silhouettes or pictures cut from magazines. For example, a crown, representing the way in which the emperors of Jesus' day ruled, thinking only of increasing their own power, contrasted with a heart, representing the way in which kings to-day must rule, thinking of the welfare of their subjects.

VI Assignment

If you have been able to obtain a picture of a supervised playground, hold it up before the class while you talk to the boys and girls a few minutes about the privileges children in America to-day have, how much they are appreciated and loved, even by other people

besides their parents and relatives, and how every one is anxious to do everything possible for their welfare. The details brought out should vary according to the locality in which your boys and girls live.

Then introduce the subject of the next lesson something as follows:

Some of you have been wondering about the little children of Jesus' day. Did they have playgrounds and people trained to teach them to play? What did they play with? Where did they play? What games did they play? What were their schools like? How did they dress? When Jesus was a tiny baby he wore swaddling clothes. See if you can find out what they were like. How were they put on? Do you think it would be good for a tiny baby to wear them? What differences can you find between the way in which little children were cared for in Jesus' day and in America to-day? How did parents feel about their children? Among the Greeks and Romans? Among the Jews? How did people who were not parents or relatives feel about them? How did Jesus feel about them? Read Mark 9:33–38, 10:13–16, and come prepared to tell the story. Find out all you can about these questions, and any others you may think of.

References:

Johnston, "Private Life of the Romans." Chapter IV, Children and Education.

Guerber, "The Story of the Romans." The Jewels of Cornelia, page 146 ff.

Bible dictionaries. Children, Education, Toys.
Rice, "Orientalisms." Chapter VII, VIII, and IX.
Sherman and Kent, "The Children's Bible," pages 258, 259.

Choose an individual or group to be responsible for the next report.

If you are making booklets, ask the pupils to bring pictures of tiny babies without clothes, and of children playing, or children's toys. (Catalogues of mail-order houses will supply any number of these.)

VII Teacher's Between-Session Preparation

Master the teacher's outline for Lesson Fourteen and the Bible material, Mark 9:30; 10:16, 35–52.

Gather from all sources, pictures and descriptions of the toys and clothing of ancient Jewish children, especially the swaddling clothes in which tiny infants were wrapped.

References:

"The Pilgrim Elementary Teacher," November, 1921, pages 342, 343. World Friendship Figures.
Sandtable Cut-outs, No. 11, Miscellaneous Objects.
Picture Set for the Beginners' Teacher, International Graded Lessons.
"Christ Feeding the Multitudes."
Third Year Primary Picture Set.
"In the Streets of Capernaum."
"On the Way from Egypt to Nazareth."
"The Boy Jesus in the Temple."
Tissot Pictures.
"Jesus Found in the Temple."

"The Youth of Jesus."
"Jesus and His Mother at the Fountain."

See that the following materials are ready to use at the next session:

Sandtable: Cardboard, clothes-pins, or tiny dolls, for figures of children and babies to be dressed. Tissue-paper or scraps of cloth in white, bright colors, and brown. Paste or needles and white thread. Modeling-clay for making toys.

Booklet: Silhouette paper, pencils, erasers, scissors, paste, rulers, pen and ink, and a sharp knife for each group.

Cut silhouettes to be used as suggestions to the pupils, to help them work out their own ideas. See handwork for Lesson Fourteen.

LESSON FOURTEEN

THE TEST OF GREATNESS

Mark 9:30–10:16, 35–52

Correlated Topic: The Children of Jesus' Day.

Teacher's Aim: To stimulate the pupils to wonder what Jesus thought of some of the practices of His day in regard to children.

Pupils' Project: To illustrate the dress and playthings of ancient Jewish children.

I Pre-Session Work

Prepare the sandtable.

Continue the drill period on new hymns.

II Worship Period

Musical Prelude.

Opening Hymn. (Suggestion, "Rejoice, Ye Pure in Heart.")

Unison Prayer. (Suggestion, prayer on page 28, Orders of Worship, "Hymnal for American Youth.")

Response.

Scripture: "God From Whom All Good Things

Come," page 194, "The Children's Bible." (Psalm 127.)

Leader's Prayer:

Dear Heavenly Father: We thank Thee for putting love into the hearts of people in America, so they provide playgrounds, public libraries, and other places helpful to children. May we appreciate what others do for us, and make the best use of all our privileges. We thank Thee most of all that our fathers and mothers love us so much, and supply so many things, not only for our comfort, but for our pleasure as well. Let us not forget to show them how much we love them, by doing the little thoughtful things that will help to make our home happy. Show us what we can do for boys and girls in countries where children are not appreciated as they are in America. Amen.

Hymn. (Suggestion, "Tell Me the Stories of Jesus.")

III Teacher's Outline

Key Question (*to be written on the blackboard*): Contrast the way in which children are treated in Christian countries to-day with the way in which the Greeks and Romans of Jesus' day treated their children.

1 How did the Greeks and Romans of Jesus' day feel about children?

Many of the Roman families of Jesus' day did not care to have a great many children. They were so in-

terested in their social and political life that they found it inconvenient to bring up large families. Roman law made the children of the family the property of their father, who had the power of life and death over them. The new-born child was always laid at its father's feet. If he stooped and picked it up in his arms, it became his son or daughter. But if he refused to do this, a slave or servant took the child out of its father's house, and left it along the road or on the hillside somewhere to die. Often the mother wished to keep the baby when the father did not, but she was powerless to save it. So she would sometimes send with it a string of beads or some other inexpensive thing to identify it later, if it should happen to be picked up by somebody and kept alive. Sometimes bad men or women found them, and brought them up to be slaves, robbers, professional beggars, or worse. Sometimes, if the family was poor, the father sold his children direct to the slave-dealers. The Greeks and Romans both followed this custom of "exposing" unwanted new-born babies. Roman school-teachers were usually educated Greeks who had been captured in war and sold into slavery. Teaching was not considered a very honorable profession, and was very poorly paid. This did not encourage teachers to take pride in their work.

2 How did the Jews feel about children?

The Jews felt differently about their children. Among them it was a great honor to have a large family, and they loved and cared for each new child

tenderly. They were very careful to teach them the history and religion of their nation in the home. As soon as a child could speak a few words, they started to teach him to memorize Psalms and other scripture. The Jewish child was taught to pray three times a day, and say grace before each meal. The Jews lived simply, and did little housekeeping, so the mothers could spend a great deal of time telling stories of great Jewish heroes to their little sons and daughters. The Jews believed that God had commanded them not to eat certain foods, so even as they watched the mother preparing their meals, the little Jewish children learned to believe in and reverence God. Every month they had a religious holiday, the meaning of which was carefully explained to them. At six years of age they started to attend the synagogue school. These were free schools, something like our own public schools. There they learned the elementary school subjects, reading and writing, and also studied the Jewish sacred books and religion. The boy of six began by studying the laws in Leviticus. As he grew older he was given a thorough course in the rest of the books of the law, the prophets, and the Psalms. Great attention was given to memorizing. There were also institutions something like our colleges for those who wanted to study theology or Jewish law. At the Feast of Dedication, a candle was lighted in the household for each member of the family, and stories of the great Jewish heroes, the Maccabees, were told. While the Feast of

Tabernacles lasted, the child went to live, with the rest of his family, in tents or huts built of branches and covered over with leaves. He was taught that this was because his people used to live in this kind of a dwelling, and moved about, until God gave them the pleasant land of Palestine to live in. At Passover he helped his family commemorate the escape of his forefathers from slavery in Egypt. They roasted a lamb and ate it with unleavened bread, at midnight, in great haste. Every year, his family went up to Jerusalem to the temple to worship, if it were at all possible, and when he was old enough, he went with them. It is n't any wonder that, by giving so much care to the religious training of their children, the Jews came to be known as a very religious nation.

3 How did Jesus feel about children?

In His love for children, Jesus even went beyond His countrymen. He loved them because they were full of intuition, willing to be taught, loving, trustful, and sincere. He said a man had better be drowned in the sea than wrong one of them. He said the test of a person's greatness was his likeness to a little child. (Mark 9:33–43. Luke 18:1–7.)

4 Contrast the way in which children are treated in Christian countries to-day with the way in which the Greeks and Romans of Jesus' day treated their children.

In Christian countries to-day, any one who neglected a tiny new-born infant, as the Greeks and Ro-

mans used to do, would be treated as an enemy of society. Not only parents and relatives, but other people as well, realize that the hope of the future is in the children. Good school buildings, well-trained teachers, supervised playgrounds, children's reading-rooms in the public libraries, visiting nurses and health centers, church schools, all are considered important because they help boys and girls to grow into physically, mentally, morally, and spiritually well-rounded men and women and useful citizens.

Encourage the pupils to discuss these topics, asking questions, making corrections, and supplying additional information.

Develop a simple outline on the blackboard as the lesson proceeds.

IV A Typical Class Discussion

Report by Ruth:

"Roman children, when they were born, were put at their father's feet. If the father took up his child, he wanted it. If he did n't pick it up, it was taken as a slave or left on the highway to live or die."

Anita: "Did n't they have hospitals then for ladies to go to when their babies came?"

Teacher: "No."

Anita: "I know a lady who went to the hospital night before last and her baby came there, and everybody at their house is so happy about it. Well, then,

where would their babies come? At their house?"

Ruth: "Yes. They did n't consider it murder to let a baby die from lack of care. If the child was found, they were not allowed to touch it. If it happened to live—"

Hazel: "How could it live if nobody touched it? It could n't take care of itself."

Ruth: "Oh, yes; they could take it, but usually they would treat it worse."

Marjorie: "I don't think Jesus would be pleased with much of anything in His time. He wanted their government to be better."

Ruth: "If it were picked up, it was made a beggar or cruelly treated. Nobody good would pick it up because the good people did n't want children. The bad would not care what happened to them."

Eleanor: "China still drowns its babies."

Marjorie [quoting from "Broken China," a play in which she had recently taken part]: "The daughters of my son's first wife are but shadows in our house."

Ruth: "They were educated by slaves."

Teacher: "Would this be a good plan or a bad one?"

Ruth: "Good, because the slaves would be children and would understand children better."

Teacher: "What kind of slaves were these?"

Ruth uncertain what to answer.

Teacher: "Where did they get them?"

Marjorie: "They were captured in war."

Teacher: "We must remember they were not black, as our slaves were, and many of them were the well-educated people of other countries, captured in war. Many of them were grown-up people."

Ruth: "It was not an honor to be a slave or a teacher. They were paid little respect. The usual wage was about three dollars per year."

Anita: "Did the children use to bring them presents? I always bring my teacher presents."

Marjorie: "I don't. I never did."

Hazel: "I have."

Teacher: "Do you think these slave teachers who were not well treated or respected would care whether their children were taught the best things or not?"

Hazel: "No!"

Teacher: "As a matter of fact, sometimes they taught them things that it would have been better for them not to know."

Ruth: "Pets. They had more than we have now. Dogs. Cats were not known. Doves, pigeons, birds, crows, geese, monkeys, mice."

Marjorie: "Queer pets, mice!"

Hazel: "Why, they have them to-day! Little white mice."

Anita went to the board and wrote answers to the question written there ("Did Jesus like the way children were treated in His day?"): "No. 1 Cruelty abandoned. 2 Education by slaves. 3 Games."

When asked to explain, Anita said:

"He would not like the cruel way in which they were abandoned, nor to have them educated by slaves who taught them all kinds of bad things, and He would n't like their games."

Teacher [in surprise]: "Why?"

Anita: "Because we know the older folks played rough games, and the children would imitate them and play them too, and it would n't be good for them."

Ruth: "Children's games. Blind man's buff, hide-and-seek, jack-stones, pebbles and nuts, see-saw, board games, swimming, riding, wrestling. School days began before sunrise. It was hot in the middle of the day. In winter they brought candles to school to make it light. School lasted until noon lunch."

The girls took turns in writing questions on the board and letting the class answer them.

Hazel: "What did the people of Jesus' day think of their children?"

Marjorie: "No account. [Reasons.] If people thought they were any account would they have put them on the road to die? If I had a new dress, would I put it out in the rain if I thought much of it? If I liked candy, I 'd accept it if anybody offered it to me. The Roman fathers did n't like their children very much or they would have accepted them all. They like them now."

Teacher: "Why?"

Marjorie: "Because they will grow into the men and women of to-morrow. Did n't they think of that

in those days? Who did they expect would take their places when they died if it was too much work to bring up children? Over in China they drown the girls. Why do they drown the girls? Don't they know that girls are needed in the world as well as boys?"

Ruth: "Is n't it funny that women over there think it is a disgrace if a girl baby is born?"

Marjorie: "Oh, well, the men thought so and the women had to think so too because the men were the heads of the house. The women were taught that way."

Teacher: "Why do we take better care of our children than the Chinese do?"

Hazel: "Because Jesus came, and He taught us different."

Anita: "No, that is n't the reason."

Teacher: "What countries still destroy their children?"

Marjorie: "China, India, and those countries over there."

Teacher: "What religions do the people there have?"

Marjorie: "Buddhist, Shinto, etc."

Teacher: "Do you know any Christian country that destroys its children in this way?"

Marjorie: "No."

Hazel: "Well, that 's what I told you. Jesus taught us the value of a child."

Anita: "Which people in the olden days treated their children the best?"

Eleanor: "The Romans, because they taught their children by military rules, and that was a pretty good thing."

Ruth: "But the Jews did n't put their children out to die like the Greeks and Romans did. I think they treated them the best."

Review report by Ruth:

"The children played games, blind man's buff, hide-and-seek, and games like father and child both played, chariot races, lifting weights. These were for children and also for grown-ups. They had a nut game played with two sticks. When they played hide-and-seek, they let them put out some part of them except their face. They put their hand out, maybe, and you had to tell who it was had their hand out. They did n't think of their children very much. They should have taken better care of them. They did n't think of education much. When they were little, their mother tied them to a belt, when they were learning to creep, so she could find them, and then she let them go. When they were little, their mother would teach them. They watched her put her baking in. When they got so they could walk, they were called a name that meant children. After they had grown old enough to go to school, their mother taught them the first things they knew. The children did n't have any nice kiddie cars.

Instead they had crude little wagons, and they pulled each other around in them. When they got what we call grown up, they were allowed to have a real name. They took the last name, and put a name in front of it for the child. Say his name was David. They would put David in front of it. They loved to have large families, but they thought it was a sin to have girls. They did n't like girls. They liked mostly boys. They would have feasts, and the neighbors would call, and bring rich things when a boy was born; but when a girl was born, they would n't say a word. They kept it in a secret place and would n't let anybody see it. They liked boys because they carried their name, and they had their names for generations back. Fathers willed their property to their sons. If they had many, then the one oldest got all the money. The first son born was rejoiced over most. Sometimes they had quite a few boys, and gave each one something, and so their fortune was gone. They always gave something special to the first son that was born. They never divided it even. The children used to play on the threshing floors, or they played on the flat roofs of the houses. They played house, peggy, with a stick as if sticking knives, ball, quoits, wolf, and a native play called gulf marbles, swinging, see-saw, and checkers."

Eleanor: "Did they know how to sew then?"

Hazel: "Oh, sure! don't you remember the dress I made, all fussed up?"

Ruth: "The girls had dolls; not nice toys like we

have. Made of wood. Dressed different than ours. They had sticks for arms. Like the Chinese. They did n't take very much pains with the dresses, just cut a hole in a piece of cloth, and put the head through, because the mothers then thought it was too much bother. A child could have just one doll till it was grown up. In the East they had baby rattles shaped like chickens and dolls. Pebbles inside made them rattle. They had drums too. To dress a small baby, they took a square of cloth and folded it so it was three-cornered, and wrapped it up in it. Then they took a long strip of cloth and wound it round and round so the baby could n't move at all. They thought if they wound it tight, he 'd be strong when he got big. If he did n't use any of his strength then, he would have all the more left when he grew up to take care of his father, and, if it was a girl, to stand all harsh treatment. Boys, when their father died, took his place. Girls had to do the housework. When the father died he had all his sons come to him, and he told them what to do, and where to find the important papers, and the genealogy books. They had all the genealogy books all the way back, could find out for the tenth and twentieth generation, for they handed the records down to the oldest.

"The Greeks and Romans could let their children die if they did n't want them. They did n't like children very well. The Orientals did. They left them on the road to die. If somebody was kind enough to take it

in, it would sometimes grow up. Sometimes the rich were kinder than the poor, but usually the poor turned them into slaves. The Greeks and Romans did n't want large families. If children they did n't want did n't die, they turned them into gladiators sometimes when they grew up. Jesus thought this was all wrong. They should love and care for their children, and give up some of their pleasure for their children. He thought they spent their money foolishly. They should give up their feasts and not wear so much jewelry, and they ought to care for the welfare of their children.

"Jesus blessed the little children one time. His disciples did n't think Jesus would want to be bothered with kids. He saw them sending the mothers away; the mothers brought their little kids to be healed and blessed, and Jesus was there one day when about fifty mothers came. The disciples said, 'Go away,' and the mothers were going away when Jesus said, 'Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' This shows that Jesus was never too busy to talk to the children and be entertained by them."

V Handwork Suggestions

Sandtable: The girls may dress dolls in the swaddling clothes worn by infants or the costumes of ancient Jewish boys and girls. The boys will probably prefer

modeling in clay, toys that these boys and girls had or that they think they may have had.

Booklet: Let each pupil write his answer to the key question of the day and illustrate it with silhouettes or pictures cut from magazines. For example, a silhouette or picture of a tiny baby without clothes, and a silhouette or picture of a child or children playing, or of toys of American children.

VI Assignment

We studied some time ago about the houses in which the Jewish people of Jesus' time lived, and something about their family life. We discovered that most of them were poor and lived very simply. We found, too, that one reason for their poverty was the heavy taxation levied on them by the Romans. Now let us see if we can find out how the Romans spent the money they took from captive nations. What did most of the Romans do for a living? What kind of houses did they live in? What kind of clothing did they wear? What did they eat? Compare the way in which these rich Romans spent their money with the way in which rich people in our country to-day spend it. Which way would please Jesus more? Read Mark 10:13–34, and come prepared to tell the story.

References:

Johnston, "The Private Life of the Romans," Chapters VI and XI.

Sherman and Kent, "The Children's Bible," pages 246 and 248.

Lytton, "Last Days of Pompeii," Book One, Chapter Three. Description of Glaucus' House and a Roman Banquet.

Bourne and Benton, "Introductory American History," pages 54–55.

Choose an individual or group to be responsible for the next report.

Choose a group to prepare a prayer to be used at the next worship period, the theme to be "The Right Use of God's Gifts."

If you are making booklets, ask the pupils to bring pictures of people helping other people.

VII Teacher's Between-Session Preparation

Master the teacher's outline for Lesson Fifteen, and the Bible material, Mark 10:17–34.

Gather from all sources, pictures and descriptions of Roman houses, manners and customs of living. Ancient histories will furnish a number of these. Johnston's "Private Life of the Romans" has many excellent illustrations.

See that the following materials are ready for use at the next session:

Sandtable: For each group, materials for making a model of a Roman house or villa. Gray cardboard, light weight. Suit-boxes may be used, or discarded letter-paper boxes, 5½ x 7 x 2 inches. Some of these

boxes are covered with a gray-and-white mottled paper which resembles marble when the model is completed. Construct the rooms in the bottom of the box and slip the cover on for the roof, thereby doubling the side walls, making the model substantial and easy to handle. Pencils, erasers, rulers, paste, scissors, and a few sharp knives for scoring. A few sheets of drawing-paper or other stiff paper. Or if drawing a diagram is preferred, drawing-paper or other stiff paper, rulers, erasers, pencils, pen and ink.

Booklet: Silhouette paper, scissors, paste, pencils, pen and ink, erasers, rulers, and a sharp knife for each handwork group.

Cut silhouettes to be used as suggestions to the pupils, to help them work out their own ideas. See handwork for Lesson Fifteen.

LESSON FIFTEEN

CHOOSING THE BEST

Mark 10:17–34

Correlated Topic: The Wealth of the Roman Empire.

Teacher's Aim: To lead the pupils to see how far short of Jesus' ideal the rich men of His day came in the way they spent their money.

Pupils' Project: To construct a typical Roman house and learn something of living conditions among the Romans of Jesus' day.

I Pre-Session Work

Prepare the sandtable.

Continue the drill period on new hymns.

II Worship Period

Musical Prelude.

Opening Hymn. (Suggestion, "Worship the Lord in the Beauty of Holiness.")

Unison Prayer. (Theme, "The Right Use of God's Gifts." Prepared and repeated by one handwork

group. The other pupils stand with bowed heads.)

Response.

Scripture: "God's Care for Those Who Try to Do Right," page 213, "The Children's Bible." (Proverbs 3.)

Leader's Prayer:

Dear Heavenly Father: We are only boys and girls and we do not have much money of our own as yet, but we want to spend what we do have wisely and generously. We do not want to use all of it just in having a good time ourselves. Send us little opportunities to use part of it in helping others, and when we grow older and earn more for ourselves, we will be able to do more. Help us to give ourselves as well as our money. Show us little unselfish things we can do day by day to make others happy. Amen.

Hymn. (Suggestion, "I Would Be True.")

III Teacher's Outline

Key Question (*to be written on the blackboard*): How does the way in which the rich Romans spent their money differ from the way in which many rich people to-day spend it?

1 Describe a typical Roman house.

(1) A vestibulum or open court, large or small, between the stores that usually occupied the front of the building if it were in the city.

(2) The atrium or parlor. This was a large, stately hall, with an opening in the roof surrounded by pillars of marble or costly woods. Below the opening was a marble basin into which rain water fell, and sometimes there was a fountain also. There was a mosaic floor, made of tiny bits of different-colored stone arranged to form a picture. The walls were covered with brilliant paintings or paneled in marble. The ceiling was of ivory and gold. The furnishings were the altar to the household gods, the marriage couch, implements for spinning, a cabinet containing the masks of ancestors, and statuary. Around this room were arranged smaller rooms used as guest chambers, consultation rooms, and the like.

(3) The tablinum was a small room where the money-chest, account-books, records of business transactions, and private papers were kept.

(4) The peristyle was an indoor court or garden surrounded by a colonnade and small rooms used for bedrooms, and store-rooms. In this part of the house, there were also several dining-rooms, a kitchen, a bakery, a bath-house, stables, and rooms for the numerous slaves.

2 Describe the dress of the Romans.

Roman men wore: (1) subligaculum or short drawers such as athletes wear in the races; (2) a tunic or plain woolen shirt with short sleeves; (3) a toga or woolen, linen, or silken wrap of the natural color or brilliantly colored; (4) a lacerna or mantle over the head;

(5) a pænula or military cloak, and (6) soleæ, sandals, or calcea, shoes on the feet.

Roman women wore: (1) a tunica interior, something like the tunic worn by the men; (2) a stola, a sleeveless gown open at both sides above the waist, fastened on the shoulders by brooches richly set in gems, the garment reaching to the feet, with a wide flounce sewed to the lower hem; (3) a palla, a shawl-like wrap; (4) shoes or slippers; (5) elaborate hair-dressing and a great deal of jewelry.

3 How did the rich Romans spend their time and money?

Rome was the richest nation in the world at the time Jesus lived. The people of the better classes lived in great marble palaces filled with rich furnishings, and cared for by whole "regiments of slaves." (Davis, "The Influence of Wealth in Imperial Rome.") Instead of the woolen homespun of their forefathers, they dressed in rare imported purple silk robes and reveled in gold ornaments, pearls, jewels and perfumes. Their women used rouge, and dressed their hair in various elaborate ways. The men were very much interested in politics. They all wished to hold government positions because of the good pay they received, and were willing to buy these offices by giving immense bribes to the voters. Sometimes, in order to do this, they went very heavily into debt, but this did not seem to worry them as long as they could get credit. They would often give great dinners for the public or hold public games

or chariot races in order to win popular favor. They often entertained their political friends at banquets where they served strange foods imported from far away, and used silver dishes on rare cedar tables. For each place at the table there were flowers, chaplets, and perfumes. The Romans did not sit at the table as we do. They reclined on couches around the table, leaning on their elbows as they ate. These couches were fitted up with soft, rich upholstery. The Roman noblemen seemed to vie with each other to see who could spend the most money on their banquets and serve the rarest and queerest things to eat. We find menus which include dormice, peacocks, cranes, and flamingoes. One night at one of these suppers, Clodius, the son of a great actor, dissolved a pearl worth $40,000 in strong vinegar and drank it, just to do something new and startling. Another time he bought some valuable song-birds and had them prepared for his guests to eat. There would be perhaps twenty-five different kinds of food at one meal. Perhaps there would be ten different kinds of meat. We find the following mentioned: sea nettles, roe ribs, boar's ribs, two kinds of purple shell-fish, sow's udder, boar's head, boiled teals, ducks, hares, sea hedgehogs, besides Pontic pastries. They also used imported foreign fruits, cherries and melons. If the guests had eaten so much they could not eat any more, it was permissible for them to vomit it up, in order to be able to eat more. There were always plenty of imported wines, and often

these suppers became drunken revelries that lasted far into the night. It was customary for the host to give expensive presents to the guests, such as handsome slaves, gold or silver vessels, precious stones, garments, silver-mounted carriages, yokes of mules, and sometimes even the drivers were included. It was nothing for one nobleman to spend $25,000 in getting up a dinner for his friends. After the guests had eaten all they possibly could, the host would furnish readers, musicians, comic actors, dancers, or gladiators for their entertainment.

4 Where did the Romans get the money for this extravagance?

Many of them got it directly from the government as government officials, for it took a great many to govern so many provinces. The government obtained it, of course, from the taxes and indemnities wrung from conquered nations. Others became retainers of these government officials, receiving their living from them in return for flattery and doing what they could to make them popular. Nobles who had used up all they had, borrowed freely. Credit was easy, because the Romans used some of their tax money in maintaining good roads from Rome out into the provinces, and Rome became a great center of commerce and wealth. Young noblemen borrowed from lenders, promising to repay when they inherited the wealth of their parents. Some of the nobles even went so far as to go to the senate and ask for gifts of money. It was consid-

ered disgraceful to work. Paupers were grateful for money but not for work. The poor loafed in the arcades of the theaters and quarreled over the dice, looking to the gifts of the rich for their living. It would seem from this that the rich were very generous, but their motive was a bad one—to obtain popularity and the coveted government positions. Also they did not give to the poor and needy in a way to encourage their self-respect, or furnish the things they really needed, a chance to support themselves honorably, medical attention, and the like. It was always something showy and degrading to the one who received it.

5 What would Jesus be apt to think of people who lived in such luxury on money which had been taken by force from poor people, some of whom could hardly get the necessities of life?

(Mark 10:17–34.) Jesus told the rich young man that he could get the most out of life by investing his money and his time in doing for others. He thought money gave its owner the opportunity to do much good, but it made Him sad to see any one love money or the comforts and luxuries of life more than they did the welfare of their fellow men.

6 How does the way in which the rich Romans spent their money differ from the way in which many rich people to-day spend it?

Many of the rich people of to-day spend large sums of money to help other less fortunate people without letting it be made public. They try to help poor peo-

ple by supplying opportunities for them to support themselves by honorable work. They often endow hospitals, build public libraries, equip playgrounds for city children, maintain fresh-air schools for sick children, and other things which help others to live at their best. Although some rich people still do these things to be popular, as the Romans did, many of them give their gifts quietly, thoughtfully, sympathetically, and with good judgment, expressing in their giving the true spirit of Christ. (Matthew 6:1–5.)

Encourage the pupils to discuss these topics, asking questions, making corrections, and supplying additional information.

Develop a simple outline on the blackboard as the lesson proceeds.

IV A Typical Class Discussion

Report by Anita:

"The houses of the rich. The descriptions are hard to understand. I don't know anything about them. Clothes [written on the board]: (1) Subligulum. These were short drawers like racers nowadays wear. (2) Tunic. This was a plain woolen shirt with short sleeves, made from two pieces. (3) Toga. A white woolen wrap, cut like this. [Draws picture on the board.] (4) Lacerna. A mantle over the head. Sometimes they wore queer hats with pointed corners. [Showing a picture in Johnston.] (5) Trabea. A

military cloak. The women's toilet articles. They used pretty, long hair-pins."

Hazel: "Did those people use powder?"

Anita: "Sure. It tells all about it in the book. The women wore long dresses and sandals. The richer they were, the more fussy they fixed their hair. The men went to the market-place and brought home guests and the women had to entertain them. At these banquets they drank out of silver goblets, and ate such things as liver of fish and tongues of peacocks. The men wore iron rings, but it seems to me they were more useful than ornamental. They had a mark that was like their name on them, and they pressed them into sealing-wax like we write our signatures.

Report by Hazel:

Question written on the blackboard: "Would Jesus have approved of the way in which the rich people of his day spent their money?"

Anita: "Did the people in those days get drunk as people do now?"

Hazel [picking up Johnston's "Private Life of the Romans" from the table and looking at the chapter on amusements]: "Yes, it says people got intoxicated. See this picture, 'The End of a Drinking Bout'!"

Anita: "Then we are n't so bad as people then were. We could be worse. Well, thank the Lord, my father does n't drink!"

Hazel: "The first Roman houses were oblong in shape. Later they added a lean-to in which they kept

their animals and so forth. Later they took away the partition between the two. The next change was the addition of rooms around the outside of the house. It developed into a long house. [Drawing a plan on the board.] In front was a vestibule or hall, not like ours. It was bigger, and had statues and so forth in it. On each side was a row of stores. In the middle of the atrium was a basin. There was a hole in the roof, too, where the rain water came into the basin. That was the way they got water, because they did n't have any water system. In the atrium was an altar to the household gods, spinning-wheels that were never used, just put there for looks, and the marriage couch which was used only at weddings. There were smaller rooms all around. The basin to catch the water was called the 'compluvium.' The hole in the roof was called the 'impluvium.' Between the atrium and the peristylium, which was sort of a garden, there was an office for the head of the house; that is, the father. On this side there was a hallway where the maids could go through from the atrium to the peristylium, because of course they would n't go through the office. This private office was called the 'tablinum.' In this area there was a box for valuables, and all the family things that were handed down. In the middle of the peristylium was a fountain. All around the edge was a garden, with paths, small fountains, and so forth."

Marjorie: "Is that big place near the fountain a garden like?"

Hazel: "Sort of an indoor court. All around the edges was almost a veranda like with little pillars sticking up to hold it up. These [drawing circles in the plan] are supposed to be pillars."

Marjorie: "Huh! They don't look much like it."

Hazel: "There were small rooms all around this veranda, used for such things as a kitchen, bath-house, bakery, stable, closets, bedrooms. There were small apartments for the servants. For all they had such a lot of room, they did n't let the servants have much. Just little places. These small rooms around the court were also used for guest rooms, and just as sort of extra rooms. The hallway between the two parts of the house was called the 'alæ.' "

Anita: "When is it my turn to report?"

Remark ignored.

Hazel: "When they had guests, they would sometimes eat in the indoor court. They did n't use any place for a dining-room. They ate wherever they felt like doing it. They had many statues in their houses."

Eleanor: "How did they get out of this court?"

Hazel: "Under the porch with the pillars and through the hallway into the atrium."

Teacher: "What did these rich folk spend money for?"

Answers by the class, written on the board: "1 Banquets: Gold. That would include gold dishes, etc. Bread. Goblets. Adelarde's tongues."

Teacher: "Can't we classify them better than that?"

"2 Housefurnishings."

"Candy."

"That comes under banquets."

"3 Clothing, jewelry, vanities."

Eleanor: "It says in our history that the Romans did n't spend much on dress."

Teacher: "What time in Roman history was it speaking of? Back in the days before the Romans had conquered so many countries and become so rich, or afterwards?"

Anita: "Why, they must have spent lots of money on clothes, for remember all the rich things they put in their hair, and the wonderful fans and fancy things they had. Don't you remember those pictures in that book? Their banquets would cost a lot because they would have shows with boys to act."

"4 Amusements."

"They would be included under banquets, would n't they?"

"No, I mean training for the stadium, etc."

Anita: "They spent much more money on them. A pile! Most of it!"

"Dancing."

"Oh, that comes under vanities."

Teacher: "What do rich people nowadays spend money for?"

Eleanor: "Movies. Things to eat. Clothing. Oh, about the same things, I guess."

Hazel: "Mr. R. gave the city a park and fixed up a playground for the poor children, with some of his money. Some of the rich folks in B. fixed up the new hospital."

Anita: "Some rich folks nowadays fix up old houses to be places to keep old relics."

Teacher: "What do we call such places?"

Anita: "Museums."

Teacher: "What good are they?"

Anita: "Why, to teach people history. To show what people did a long time ago. In these museums they have what they used to have then—old money, spectacles, and watches, lockets, canes, rings, etc."

Hazel: "I 'd like to correct you. They did n't have watches at this time we are studying about."

Anita: "Oh, I 'm talking about museums that show how people lived in colonial days."

Teacher: "What did Mr. Carnegie like best to give his money for?"

Hazel: "We don't know. Tell us."

Teacher: "For public libraries."

Hazel: "Oh, yes; a rich woman helped put up our library."

Teacher: "What does Mr. Rockefeller give his money for that we hear so much about?"

Marjorie: "He built a big hospital in New York

City where doctors study diseases and how to cure them."

Anita: "Not all rich people do these things. 'Most all do."

Hazel: "Some of the good ones."

Teacher: "Why do the rich people to-day do these things?"

Hazel: "Some do it to be popular, and some give it because they want to help. Some folks get rich quick, and they want people to know about them and so they give to be popular."

Teacher: "Is that a good reason for giving?"

Hazel: "No! It 's selfish."

Anita: "Did n't they have watches in those days?"

Hazel: "No. I heard about one man who thought money spoiled young folks, if they had a lot of it always. He thought it made them selfish. He believed the rich should help other people who were poor and did n't have enough to eat, maybe. He made a will and did n't leave his son a cent until he was thirty years old, because he wanted him to earn his way and learn how to get money and spend it usefully and give it away because he wanted to."

Teacher: "What did Jesus want people to do with their money?"

Hazel: "Why, that was what Jesus wanted!"

Teacher: "Did you find any accounts of these rich Romans we have been studying about, giving money for any of these things that helped other people?"

Hazel: "No, they were selfish and did n't want to. The rich did not believe in what he wanted. I think they must have spent most all their money on amusements."

Teacher: "Then instead of giving the people hospitals, schools, playgrounds, and libraries, the rich furnished public games, and big dinners for the public, in order to be popular. Don't you think lots of rich people now give to those that need it because they have found that Jesus' way of doing for others is the happiest way?"

Hazel: "Yes, sometimes."

Review report by Hazel:

"Now I will talk about the houses of the rich Romans. I 'll make it nice and big [drawing diagram], because they were nice and big."

Marjorie: "Why do we tell about the Roman houses?"

Hazel: "Why, because the Romans conquered the Jews and took so much money away from them that it made them very poor. (1) These are stores [drawing a diagram]."

Marjorie: "Did you say 'stoves'?"

Hazel: "No, stores, where they sold cloth, and cheese and butter, and shoes."

Marjorie: "Did the people live on top of the stores?"

Hazel: "No."

Marjorie: "Why did they have stores in their houses? We don't."

Eleanor: "Would people come in to buy?"

Hazel: "The stores were just set in the front of the houses, like Green's store, down by your house, Anita."

Marjorie: "Oh, I thought it was in the middle of the house."

Hazel: "No, it was built right on. The people lived all packed up together in cities with walls around them."

Marjorie: "Well, if they had lots of slaves in the house, most likely they would have to have stacks and stacks of food anyway."

Hazel: "In front, between the stores, was a sort of vestibule, they called it. We would call it a hall. This (2) is the atrium or parlor. In the center was a basin, and in the roof a hole, so when the rain fell, it would go into the basin instead of a water-supply like we have now. They were called the 'impluvium' and 'compluvium.' I 've forgotten which is which. In the parlor, they kept the marriage couch, used only in weddings, and the altar for the household gods; spinning-wheels; that 's about all."

Marjorie: "Did n't they have chairs?"

Hazel: "Oh, I suppose they had chairs and things."

Anita: "Oh, don't ask so many questions, Marjorie!"

Marjorie: "Well, that 's what I came for—to find out things I don't know. Have n't I got to ask questions to find out things I don't know?"

Hazel: "This room (3), I don't know what you call it, I suppose the father's private office, the man of the house who had charge of all the slaves and everybody. I suppose it would be the same as any other father's office. He would keep his papers there, and tend to his business. Besides, there was a chest in which they kept the family things. Each family had its chest in which they kept the family things. Each family had its valuable things it could n't use, old things that came down in the family, maybe. On both sides, here and here (4), were little hallways. The maids could go through to the atrium over here. They could n't go through the father's personal office, so they would go through the hallways on the side. Then let me see; what did they call this (5)? It was an indoor garden or court. I forget what they called it. In the middle was a large fountain and all around here (6), sort of a veranda with pillars around it. The court had all little paths around it. In it, they kept statues and smaller fountains, etc. They had smaller rooms than the big ones all around the building, and in them they had beds, and the book said, a lot of guest rooms, and I think living-rooms too, and kitchens and bedrooms, little bits of mean places for the slaves, not half big enough, store-rooms, company rooms, and so on."

Eleanor: "But our houses are all different from each other. Some have six rooms and some ten, and the rooms are arranged differently. Were their houses all built alike? How can you tell what a Roman house was like?"

Hazel: "The big rooms were alike. The little rooms around were not always in the same order. I don't think they were always in the same order."

Teacher: "We don't have big courts in our houses, or basins in our parlors, do we? They lived in a warm, sunny country, so they naturally had those things. There were some things every house had, just the same as we always have: chimneys, furnaces, bathrooms, etc. Hazel is telling us about the usual house, or a typical house, so we will get the difference between the houses of the Romans and our own houses. None of our houses have courts, or practically none, while every Roman who was well-to-do had one. Of course, each house would vary some, in places, from any uniform plan."

Eleanor: "I see."

Review report by Anita:

"The people in that time usually spent their money for amusements, and for headdresses, and other things. The rulers did not think of the people so much as they did of these things. I don't think Jesus was pleased with this. The Jews were under the Roman rule, and they had to pay heavy taxes. The publicans were people who were hired by the rulers to collect the taxes.

I could n't find out how they cheated the people."

Teacher: "Don't you remember what we said about it in class a long time ago? The Romans told the publicans how much they wanted collected—"

Anita: "Oh, yes, and they let the publicans collect as much as they could for themselves, extra. These Roman people thought it was disgraceful to work, so they gave all the work to the slaves captured in war. The book said that they put chalk on the feet of the slaves. What was that for?"

Hazel: "It probably was a mark so they could tell if they got away."

Marjorie: "Maybe the chalk would rub off and they could see where they went and follow them."

Anita: "Anyway, it was a sign they were slaves. The amusements that they spent their money for were banquets. They had tables of marble, and long couches that the people laid on. One person would lie with his feet this way. [Drawing diagram on the board.] Another person with his feet that way, with one elbow on the table. They ate with their fingers. The men played with dice. They also had chariot races. They had these theaters where they had plays once in two years, or was it three times in five years?"

Teacher: "I think they had them often, as often as we do."

Anita: "They had many public baths. They had separate ones for men and separate ones for women, and people used to meet their friends there. They had

gladiator fights. They gave a prize for the one who came to be the best in his familia. That means family. It had S. P. on it. That means 'the people saw it.' If he proved to be the best of his class, he received the title of primus, secundus or palus."

Ruth: "How could he have three names?"

Hazel: "I should think primus would be first."

Marjorie: "I should think primus would mean first because primary means the first grade, and secundus means second. Don't you think it would be like first, second, and third prize?"

Anita: "Then when he won his freedom, he was given a wooden sword, and the name of the sword was 'rudus.'"

Teacher: "Just what were these fights like?"

Anita: "Sometimes they were killed or hurt very badly. They usually were. Cæsar was the king. Cæsar was interested in ruling; or, we would say, he was interested in politics. Jesus was interested in the rights of the people, and in worship. Am I supposed to tell the story of the rich young ruler?"

Teacher: "Yes."

Anita: "Well, then, Jesus had been traveling somewhere in Palestine, and the children came to him. After the children left, he came running up and asked, 'Oh, good teacher, tell me how I may make my life eternal.' Jesus told him to sell all of his riches, and give what he had to the poor people and instead of being interested only in pleasures and amusements,

he could come and be His disciple. Jesus used to think then, and He thinks now too, that the people who just think of themselves and how they can have a good time, should make other people happy by giving them something. He wanted the rulers not to sell slaves and capture slaves, and not to go to these fights and everything, but to think of their own people."

Ruth: "Nowadays people spend their money more foolishly."

Teacher: "Do you think so?"

Hazel: "Lots of rich people spend it foolishly, but a great many spend it for good things like public libraries, schools, hospitals, and things that help others."

V Handwork Suggestions

Sandtable: Each pupil may start to make a drawing or each handwork group a model of a villa or residence of a rich Roman. This drawing or model may be completed in a later lesson. If the pupils make models, let them build the outside walls and construct and furnish the front part of the house, furnishing the atrium with statues, the marriage couch, the altar to the household gods, a spinning-wheel, and chairs, if the model is large enough to permit, and arranging the "impluvium" and "compluvium."

Booklet: Let each pupil write his answer to the key question of the day and illustrate it with silhouettes or pictures cut from magazines. For example: a sil-

houette of a wine-glass or some other symbol of self-indulgence contrasted with a silhouette of a public drinking fountain, a Thanksgiving basket for the poor, or some other thing for which people might spend their money which would add to the comfort of other people. Encourage the pupils to illustrate some form of giving with which they are familiar. It may be one in which they have taken part.

VI Assignment

We have already learned a little about the temple at Jerusalem in which the Jews worshiped their God, Jehovah, how it was destroyed by the Babylonian king Nebuchadnezzar, and afterwards rebuilt, how the Greek king Antiochus Epiphanes set up his statue there and demanded that the Jews worship it, and how he afterwards stabled his horses in it to show his disdain for the Jewish religion. Once every year, every loyal Jewish family went up to Jerusalem to worship in the temple, and they were forbidden to worship in any other temple than this one. This helped to hold the little Jewish nation together, and create national loyalty. Just before the time when Jesus lived, the temple, which had become somewhat dilapidated, was repaired and redecorated by a ruler named Herod, so that it was more beautiful than ever. For this reason it is called Herod's temple.

For next time see how much you can find out about the temple building in Jesus' time, its arrangement,

the material from which it was built, and what it contained. Bring to class, if you can find one, a diagram or plan of the temple and the courts surrounding it. A chest was kept in one place in the temple, into which the worshipers put their offerings. These were used to keep the building in repair and support the priests who ministered there. Read Mark 12:38–44, and come prepared to tell the story of one offering which Jesus saw dropped into this chest. Read Mark 13:1–2 and tell what Jesus said when his disciples spoke to Him about the beauty of the temple. Why do not Christian people in America have a temple?

References:

Bible dictionaries. Temple, Herod's.
Willard, "Bible Facts for Busy People," pages 65–68.
Grant, "The Life and Times of Jesus," page 193.
Arnold, "Stories of Ancient Peoples," pages 150, 162–167.
Whitcomb, "Heroes of History," page 162.
Henty, "For the Temple," Chapter XVII. Description of the Temple Building.
Sherman and Kent, "The Children's Bible," pages 259–260.
McLennan, "In His Footsteps," page 91.

Choose an individual or group to be responsibie for the next report.

Help the pupil who is to give this report to master the details of a diagram of the temple and its courts, so he will be able to draw a rough sketch of them in giving his report. If the handwork groups meet where they cannot see one common chart or blackboard, it

would be best to arrange to have each helper equipped in advance with a copy of this diagram.

VII Teacher's Between-Session Preparation

Master the teacher's outline for Lesson Sixteen, and the Bible material, Mark 12, 13:1–2.

Gather from all sources pictures and descriptions of Herod's temple. Obtain, if possible, a picture or stereograph of Schick's model of Herod's temple. Also of the frieze of the golden candlestick, on the arch of Titus in Rome. (See "National Geographic," July, 1919, page 6.)

For diagram of temple for use in class see "Models for the Sunday School and How to Make Them," Evans and Walker, Part 2.

References:

Grant, "The Life and Times of Jesus," page 192.
McLennan, "In His Footsteps," pages 53 and 91.
Tissot Pictures.
"The Pharisee and the Publican."
"The Disciples Admire the Building of the Temple."
"The Presentation of Jesus in the Temple."
"The Boy Jesus in the Temple."

See that the following materials are ready for use at the next session:

For making a diagram or ground plan of Herod's temple, drawing-paper or other stiff paper, lead-pencils, erasers, rulers, pen and ink.

LESSON SIXTEEN

JESUS FORETELLS THE DESTRUCTION OF THE TEMPLE

Mark 12, 13:1–2

Correlated Topic: Herod's Temple.

Teacher's Aim: To lead the pupils to discover what there was about the worship of the Jewish temple that was not in accord with the spirit of Christ.

Pupils' Project: To find out what the temple building was like, and draw a plan of it.

I Pre-Session Work

Prepare the sandtable.

Continue the drill period on new hymns.

II Worship Period

Musical Prelude.

Opening Hymn. (Suggestion, "Immortal Love, Forever Full.")

Unison Prayer. (Suggestion, prayer on page 15, Orders of Worship, "Hymnal for American Youth.")

Response.

Scripture: "The Joy of Worshiping God," page 204, "The Children's Bible." (Psalms 95.)

Leader's Prayer:

Dear Heavenly Father: Everywhere in the world which Thou hast created, we find the proof that Thou art a lover of beauty, for we see it in the glory of the autumn leaves, in the whiteness of the winter's snow, in the brightness of the spring flowers, in the rich glow of summer's sunsets, and in the wonder of the stars that peep out at us every night. Help us to keep the place in which we worship Thee beautiful, for we know this is one way in which we may show our loyalty to Thee. May we love our church home as much as the ancient Jews loved their temple, and take the best possible care of everything in it. Amen.

Hymn. (Suggestion, "Worship the Lord in the Beauty of Holiness.")

III Teacher's Outline

Key question (*to be written on the blackboard*): Why do not Christian people in America have a temple?

1 Mention some differences between the religion of the Jews and that of the Greeks and Romans.

The Greeks and Romans had many gods, the Jews but one. They thought this God, Jehovah, was displeased if they worshiped any other gods. He was a "jealous" God. The Greeks and Romans made statues

or images of their gods and placed them in their temples or in prominent places. From the time of Moses, the Jews had believed that it displeased Jehovah to try to make statues of Him, for His glory and beauty were far beyond the ability of anybody to picture. No one could see Jehovah and live. The Greeks and Romans had many temples for each of their many gods. The Jews had only one, in Jerusalem, their capital city. Every year, every loyal Jew was supposed to visit it.

2 Describe the material of which Herod's temple was built.

The materials of which the temple was built were great white stones, as large as forty by sixty feet. The pillars were of Parian marble, forty feet in height. The woodwork was of cedar and sandalwood, beautifully carved. Great quantities of gold, silver, and brass were used. The furniture was very elaborate. There were hundreds of thousands of gold and silver basins and vessels, and many beautiful and rich robes for the priests were stored in it.

3 Describe the arrangement and furnishings of the temple and its courts.

Mount Moriah, on which the temple was located, was built up into terraced platforms with arcades at their sides. The outer court, or Court of the Gentiles, was an open court one thousand feet square.

The other courts of the temple, higher up on the terrace, were separated from the Court of the Gentiles

by a very high wall, covered with inscriptions warning people who were Gentiles—that is, foreigners, not Jews —not to go within it on pain of death. The Court of Women was the first court entered after leaving the Court of the Gentiles. It was so called, not because it was especially for the women, but because they were not allowed to go any nearer to the temple building. It was two hundred and thirty feet square, and had rooms in the corners in which were stored oil and wood for the sacrifices. These were also used for religious ceremonies. The money-chests for the offerings were also here. (Mark 12:41–44.) Jesus was not impressed with the large offerings of the rich, but He appreciated the poor woman's gift because it cost her something to give it. Along the western end of this court, nearest to the temple building, there was a balcony from which women could see the ceremonies.

The Court of Israel was fifteen steps higher up than the Court of Women. It was a mere platform on which the men of Israel stood to watch the sacrifices. The musical instruments of the temple were used and stored here.

The Court of Priests was about four feet higher yet. The priests stood on the low wall between to bless the people at the close of the service. Inside this court were the altar of burnt offerings, the laver (an immense basin of water), and the temple building itself.

The temple was thirty feet wide and ninety feet long, and had a porch one hundred and twenty feet

high, supported by large pillars. Around the temple building, on all sides but the front, were apartments where the priests lived while serving in the temple. There were double doors opening into the first room of the temple, which was called the "Holy Place." In the Holy Place, a room thirty by sixty feet, were a seven-branched candlestick of gold, a table on which was kept holy bread, and an altar on which incense was burned.

Two curtains were hung between the Holy Place and the next room, the "Holy of Holies." One opened at the north and one at the south, so no one could see into the most sacred place in the temple. The only thing in this room was a block of marble, used in the ceremonies of the temple once a year, the only time this room was ever entered. This block of marble took the place of the Ark of the Covenant, the most sacred thing the Jews ever had, which had been lost when they were taken captive in the war with the king of Babylon.

4 Tell what Jesus said about the temple when His disciples spoke to Him about its beauty.

From His boyhood Jesus had been in the habit of worshiping in the temple. He spent a great deal of the last week of His life in its courts, as if it were a comfort to be there. He reverenced these great buildings, as every loyal Jew did. They seemed to Him the dwelling-place of His Heavenly Father, who had sent Him into the world to save it from selfishness, hatred, and sin. But He realized that the temple was

not necessary for true worship. When His disciples called His attention to the beauty of the temple and its courts, His reply was, "There shall not be left one stone upon another, that shall not be thrown down." (Mark 13:1–2.) Beautiful as He felt its ceremonies to be, Jesus did not think them essential to the religion He came to teach. The key question for this lesson is, "Why do not Christian people in America have a temple?" It might be answered for the present by saying that Jesus did not feel that a temple was essential for the worship of God. A fuller answer will be found in the next lesson.

Encourage the pupils to discuss these topics, asking questions, making corrections, and supplying additional information.

Develop a simple outline on the blackboard as the lesson proceeds.

IV A Typical Class Discussion

Report by the Teacher (The girl who was to have reported was ill and could not come):

"Was there anything about the worship in the Jewish temple in Jerusalem that Jesus did not like? What was the temple worship like? To-day we were to talk about the Jewish temple in Jerusalem."

Marjorie: "What was the difference between the temple and a synagogue? I thought the Jews worshiped in a synagogue. A temple was a small room

in which they kept idols. It was n't meant for public worship. Just for the priests."

Hazel: "Not for cardinals and bishops? I don't suppose they had them then."

Eleanor: "Did they have it inside the church?"

Marjorie: "No, the temple was a church itself. The Greeks and Romans had it instead of a church. The first churches were like the Jewish religion, were n't they? In a book I read it said that the first people to become Christians were Jews."

Hazel: "Naturally, Jesus' first converts were among His friends and they were Jews. How did the Jews differ from the Greeks and Romans in their religion?"

Marjorie: "The Greeks and Romans had lots of gods, a different one for everything—a god of wealth, a god of sickness, a god for the moon, a god for the stars—fifty or more; some were good and some bad. The Jews had only one God, and no statues. Moses told them God did n't want them to make statues. They would n't know how God looked. Each one would imagine Him a different way. They had sacrifices instead of just having idols."

Hazel: "But the Romans sacrificed too, did n't they?"

The Class: "No." "Yes."

Teacher: "Yes. The Jews had only one God, and one temple, in their capital city. What was that?"

Class: "Jerusalem."

Teacher: "This temple was built on top of a high

hill. First there was a great court, where people who were not Jews could go, as well as the Jews. [Drawing diagram.] Inside this there was a place raised higher up and surrounded by walls. Along these walls were signs cut in stone, warning foreigners not to go beyond them on pain of death. The space inside these walls was divided into three other courts. On the eastern side was the Court of Women. Women could not go any farther than this. In this court were four little rooms, used for various religious ceremonies, or for storing oil and wood used in the sacrifices. Along the western end, nearest to the temple itself, was a balcony from which women could see the ceremonies."

Marjorie: "Why did they have such an idea of women in those days? They did n't think them so valuable as the men. I guess they would have thought them quite valuable if some night when they came home for supper they found they had no wives."

Teacher: "Next to the Court of Women was the Court of Israel, where the Jewish men stood to watch the sacrifices. Next to it was the temple court itself, where only the priests were allowed. It contained a large altar and a large basin of water called a laver, used for ceremonial washings. The temple itself was a beautiful building, composed of two rooms, and surrounded by rooms where the priests lived when they were serving in the temple. In Jesus' day the holiest room, which was square, contained only a block of marble on which the chief priest sprinkled the blood

of an animal once a year on the only day in which the room was ever entered, the Day of Atonement. The Jews felt that this blood, sprinkled in this way, was pleasing to God, and caused Him to forgive the people for their sins. The other room in the temple contained a table on which was kept bread, a seven-branched candlestick, and a small altar called the altar of incense. This was called the 'Holy Place.' "

V Handwork Suggestions

Sandtable: Each pupil may begin a diagram of the temple and its courts, to be completed at the next session.

Booklet: Let each pupil use one page of his booklet for the drawing or diagram mentioned above, beginning it during this handwork period and finishing it at the next.

VI Assignment

To-day, we have learned something about the temple building and its surroundings. For next time, let us try to find out what kind of services were held in the temple. Were they anything like our church services? What ideas were back of them? Read Mark 11:15–19, and come prepared to tell the story. After you have studied about the ceremonies which took place in the temple, see if you cannot give a more definite

answer to the question: Why do not Christian people in America have a temple?

References:

Bible dictionaries. Priests, Functions.
Grant, "The Life and Times of Jesus," pages 37 and 184.
Willard, "Bible Facts for Busy People," page 67.
Sherman and Kent, "The Children's Bible," pages 260–262.

Choose an individual or group to be responsible for the next report.

VII Teacher's Between-Session Preparation

Master the teacher's outline for Lesson Seventeen and the Bible material, Mark 11.

Gather from all sources, pictures and descriptions of the garb and the duties of Jewish priests.

See Third Year Primary Picture Set, International Graded Lessons, "Jesus and the Money Changers."

Tissot Picture: "Christ Driving Out Those Who Sold in the Temple."

See that the following materials are ready for use at the next session: Lead-pencils, erasers, rulers, pen and ink.

LESSON SEVENTEEN

JESUS DRIVES THE MERCHANTS FROM THE TEMPLE

Mark 11

Correlated Topic: The Ritual of the Jewish Temple.

Teacher's Aim: To lead the pupils to discover what there was about the worship of the Jewish temple that was not in accord with the spirit of Christ.

Pupils' Project: To find out what the services held in the temple were like, and to finish the plan of the temple building begun last week.

I Pre-Session Work

Prepare the sandtable.

Continue the drill period on new hymns.

II Worship Period

Musical Prelude.

Opening Hymn. (Suggestion, "Worship the Lord in the Beauty of Holiness.")

Unison Prayer. (Suggestion, prayer on page 28, Orders of Worship, "Hymnal for American Youth.")

Response.

Scripture: "What God Asks of Those Who Worship Him," page 205, "The Children's Bible." (Psalms 15.)

Leader's Prayer:

Dear Father in Heaven: When we are in Thy House, may we think only of Thee and how we may honor Thee. When we sing hymns, help us to think of the meaning of the words we are singing. When we pray, may it be with our hearts as well as our lips. May the reading of Thy Word bring to us many thoughts that will help us to live truer, richer lives. Amen.

Hymn. (Suggestion, "Joyful, Joyful, We Adore Thee.")

III Teacher's Outline

Key question (*to be written on the blackboard*): Why do not Christian people in America have a temple?

1 Describe the way in which the Jews worshiped in their temple.

If a person had done wrong, or had reason to be particularly thankful, he brought something to the temple for a sacrifice, an ox, or a sheep, or some meal, or fruit, or doves, according to what he was giving it for, and how wealthy he was. Whatever it was, he brought it to the gate of the temple court. Here the priests took it. If it was an animal, they killed it and dressed it. The sacrifice was usually

divided into two or three parts. Part of it was burned on the large altar in the temple court, as an offering to God. Part of it the priests took for food, and sometimes, as in the case of the thank offering, the one who brought it was given back part of it to make a feast, much as we keep Thanksgiving Day.

2 Why was the sacrifice burned?

Ancient people thought God, or the gods, became hungry and ate as human beings do. They thought if they burned food upon an altar, the odor of the cooking food would rise to God, and He, smelling it, would be pleased and forgive them or prosper them as they desired. All ancient people had this custom. It did not belong to the Jews alone.

3 Tell some of the duties of the priests, and describe a public service in the temple.

The priests were porters, guards, and musicians. There were two public services each day. Early in the morning the priests in the temple court blew trumpets to wake the people of Jerusalem and call them to prayer. At the same time the priests in charge of the morning sacrifice prepared the altar, took off the ashes, stirred up the embers, and piled on fresh wood. Other priests were busy opening the temple gates. This took twenty men because they were so heavy. When all was in readiness for the sacrifice, a large choir of priests, dressed in white robes, sang psalms, with cymbals and trumpets to accompany them. After the sacrifice was burned, the priests blessed those assembled,

and the service was over. The afternoon service was much like the morning service. At three o'clock in the afternoon the people in the city saw, from their housetops, the smoke rising from the great altar in the temple court, and turned their faces toward the temple and prayed. Meanwhile, one of the priests was burning spices on the altar of incense in the Holy Place of the temple, and great companies of priests were blowing silver trumpets, while the temple choir chanted Psalms 120–124. After the sacrifice was burned, the people were dismissed with the benediction of the priests, as at the morning sacrifice.

4 What was there about the temple worship that was not in accord with the spirit of Christ?

Jesus often went into the temple, and He seemed always to enjoy its services, but there were some things connected with the temple worship of which He did not approve. The people came to feel that they could do wrong any time they chose and bringing a sacrifice to the temple would make it right again. That is, they felt that they could bribe Jehovah to overlook their wrong-doing by giving Him a present. Many of the priests ceased to feel badly when the people sinned, for it meant a better living for them. The priests in Jesus' day allowed merchants to bring things suitable for sacrifices into the outer court of the temple, and sell them there. In return for this privilege, these merchants gave part of their profits to the priests. Sometimes the priests even went so far as to reject a

sacrifice if it was not bought of these merchants. It made Jesus angry to see such graft in a place of worship. (Mark 11:15–19.)

5 Why do not Christian people in America have a temple?

Because they believe God is a spirit, and He desires those who worship Him to do it, not by burnt offerings of food, but by thinking of Him, honoring Him, and loving Him.

Encourage the pupils to discuss these topics, asking questions, making corrections, and supplying additional information.

Develop a simple outline on the blackboard as the lesson proceeds.

IV A Typical Class Discussion

Report by the Teacher:

"This is the way the people worshiped in the temple. If anybody was particularly thankful for something, or there was a holy day to keep, or he had done something wrong, he brought an animal as a sacrifice, an ox, or a sheep, or maybe some meal or fruit or doves, according to what he was giving it for, and how wealthy he was. Whatever it was, he brought it to the gate of the temple court, and gave it to the priests. If it was an animal, the priests killed it and dressed it. The sacrifice was usually divided into two or three parts. One part was usually burned on the big altar in the temple court, as an offering to God.

"The way this idea started was that away back in history people thought God, or the god, became hungry and ate as people do. They thought if they burned food, the odor would rise to God and, smelling it, He would be pleased and forgive them or prosper them. So one part of the sacrifice was burned. Of course, the priests had to live off things that were brought to them, so part of it was given to the priest for his food, and sometimes, as in the case of the thank offering, the one who brought it was given back part of it to make a feast, much as we keep Thanksgiving Day. The people brought sacrifices whenever they had done wrong and wanted to be forgiven. What effect would this kind of worship have on the way people felt about doing wrong?

"How would you feel about doing wrong if you could bring an expensive present to the church and feel that doing that made it all right again?"

Hazel: "That 's like some people now. There is a family lives next to us, and one day one of the girls said to me: 'Oh, well, I don't care; I went to church to-day, so now I can do as I please.' "

Teacher: "How would the priests feel about it when the people sinned?"

Hazel: "Oh, they 'd like it, in one sense. It would mean more for them to eat. I don't think all the people or priests felt that way about it. Maybe some of them did."

Marjorie: "I don't think they felt that way. They

just naturally did that way, did n't they? That was the way they got their living, priests part, God part. Jesus thought the temple should be a sacred place in which to worship God. The Jews were buying and selling things that they got money for. Jesus thought they ought not to use it for a market-place, even if they did n't go to church there regularly."

Teacher: "What did these merchants sell in the court of the temple?"

Marjorie: "Things to be sacrificed."

Teacher: "Who let them do it?"

Marjorie: "I suppose the priests."

Teacher: "Why?"

Class: "We don't know."

Teacher: "They gave part of their profits to the priests. Sometimes the priests even would not take a sacrifice if it had n't been bought of these merchants in the temple court. In that way the merchants could charge more, and the priests made more money."

Anita: "It was a regular graft!"

V Handwork Suggestions

Sandtable: Each pupil should finish his diagram of the temple and its courts begun at the last session. Choose a number of the best for the exhibit at the end of the course.

Booklet: Let each pupil finish his diagram of the temple and its courts, begun at the last session, and

write beneath it his answer to the key question of the lesson.

VI Assignment

When we were studying about the way the Romans lived, we found slaves frequently mentioned. Did you wonder who these slaves were and where they came from? Were they colored people like those who were brought to America before the Civil War? How did they live? How were they treated by their masters? What kind of work did they have to do? For next time find out all you can about the lives of slaves and criminals in the Roman Empire. Contrast the way they were treated with the way in which workingmen and criminals are treated now. Come prepared to tell the story found in Mark 13:3–37. Judging from His comparison, what do you think Jesus felt should be the relationship between servants and their masters?

References:

Johnston, "The Private Life of the Romans," Chapter V; Chapter IV, paragraphs 121–123.

Lytton, "Last Days of Pompeii," Book II, Chapter III, "Glaucus Makes a Purchase."

Bourne and Benton, "Introductory American History," page 54.

Choose an individual or group to be responsible for the next report.

Choose a group to prepare a prayer to be used at

the next worship period, the theme to be "God Our Father, All Men Brothers."

VII Teacher's Between-Session Preparation

Master the teacher's outline for Lesson Eighteen and the Bible material, Mark 13:3–37.

See that the following materials are ready for use at the next session:

Sandtable: For completing the model of a Roman house, light-weight cardboard, gray or tan (suit-boxes may be used), paste, lead-pencils, rulers, scissors, and a few sharp knives for scoring. Or if drawing a diagram is preferred to constructing a model, drawing-paper or other stiff paper, erasers, rulers, lead-pencils, and pen and ink.

Booklet: Silhouette paper, pencils, erasers, rulers, scissors, paste, pen and ink, and a sharp knife for each handwork group.

Cut silhouettes to be used as suggestions to the pupils, to help them work out their own ideas. See handwork for Lesson Eighteen.

LESSON EIGHTEEN

THE WATCHFUL SERVANT

Mark 13:3–37

Correlated Topic: Slaves and Criminals in the Roman Empire.

Teacher's Aim: To suggest to the pupils the contrast between Jesus' ideal and the practices of His day as they concerned the relation of the strong to the weak.

Pupils' Project: To finish the model of a Roman house, locating the living quarters of the slaves, and learning something about their lives.

I Pre-Session Work

Prepare the sandtable.
Continue the drill period on new hymns.

II Worship Period

Musical Prelude.
Opening Hymn: "Joyful, Joyful, We Adore Thee."
Unison Prayer. (Theme, "God Our Father, All Men Brothers." Prepared and repeated by one

handwork group. The other pupils stand with bowed heads.)

Response.

Scripture: "The Love That Makes Men Brothers," page 323, "The Children's Bible." (1 John 4:6–20.)

Leader's Prayer:

Dear Heavenly Father: We like to think of all the people of the world as one big family, for Thou art the Father of them all. Help us to remember that although some are rich, some poor, some good, some bad, whatever their race or color, Thou dost care for them all as a father cares for his children. May we treat them all as our brothers, being perfectly honest in our dealings with them, and kind and helpful whenever we have the opportunity. Amen.

Hymn. (Suggestion, "O Son of Man, Thou Madest Known.")

III Teacher's Outline

Key question (*to be written on the blackboard*): How does the way in which slaves and criminals were treated in the Roman Empire differ from the way in which workingmen and criminals are treated to-day in Christian countries?

1 Where did the slaves of the Roman Empire come from, how many were there, and how were they sold?

The slaves of the Roman Empire were mostly captives taken in war, although some were captured by slave-hunters as in Africa in more recent times. The general who captured soldiers sold them to wholesale slave-dealers, who marched them off to Rome and sold them in turn to the local dealers, who sold them at auction to private individuals. These soldiers were, of course, vigorous men, capable of doing a great deal of hard work, and very valuable. But women and chi'dren of conquered countries were also sold into slavery. Sometimes whole districts were sold, men, women and children. Slaves were so plentiful that they were sold in some instances as cheaply as eighty cents each. The price depended somewhat on the accomplishments of the slave. Common laborers sold for about one dollar, well educated young men for as much as $4000. One third of the population of the Roman Empire in Jesus' day were slaves. It is easy to see why the Romans were very much afraid of insurrections among them, and punished severely any who attempted to rebel.

2 How many different kinds of slaves were there? What kind of work did each have to do?

There were public and private slaves. Public slaves were owned by the state, and made to work on public buildings and as the servants of state officials. They were used as firemen, jailers, executioners, etc. There were only a few public slaves as compared with those who were the servants of private individuals. The

duties of the latter depended on their nationality and training. Often a slave was better educated than his master. The best cooks came from Sicily; the best house servants from Cyrene; teachers, scribes, and accountants from Greece; shepherds and farm workers from Epirus and Illyria; unskilled laborers from Cappadocia. All unskilled labor was done by slaves, as well as a great deal of the skilled labor. Artisans, mechanics, carpenters, brick-layers, masons, smiths, and seamen were apt to be slaves, as were often the clerks in stores, clerical workers, and bookkeepers. Among the slaves were also to be found painters, interior decorators, wood and stone-carvers, musicians, entertainers, gladiators, landscape gardeners, and farm managers, as well as farm laborers. The duties of the household slaves were varied. They were private secretaries, litter-bearers, attendants, butlers, cooks, waitresses, valets, tutors, maids, hair-dressers, entertainers, and the like. A rich man might have as many as five thousand or more household slaves.

3 How were slaves treated? What did they have to eat? What kind of clothing did they wear? How were they punished?

Usually, slaves were expected to work all the time except a few hours allowed them for sleep. They were given only coarse food, grain, windfall olives, salt fish, and vinegar. They were often herded together at night in small, ill-smelling rooms, with no privacy. They were allowed one tunic a year; a cloak and a pair

of wooden shoes once in two years. It was possible for a slave to buy his freedom by saving some of his food rations and selling them, or, if he did not have too harsh a master, by working a little for himself on the side and by saving up tips given him by his master and his master's friends; but it was an exceedingly tedious process at best, as the more energetic a slave was the higher he would be valued.

The slave had no rights in the eyes of the law. He was the property of his master, and could be tortured, maimed, torn from his family and sold, or even killed without trial or question. Some attempts were made by the government to limit the power of the master over the slave, but they were not very drastic. For small offenses the most common punishment was flogging. Roman matrons sometimes scratched the faces of their maids or pulled their hair if they did not do their work to suit them. Masters sometimes flogged their slaves to death for more serious offenses, or cut off their hands, or cut out their tongues. Another punishment was something like the stocks used in early New England history. Sometimes slaves were sentenced to hard labor, or to work in the quarries or mines, or given less time to sleep at night, or put into heavy chains. Sometimes they were sold for gladiators, or confined in slave prisons, filthy, ill-smelling, underground dungeons, lighted by narrow windows too high up to reach. Sometimes they were worked in chain-gangs under the whip. For attempting to kill

their master or start an insurrection, slaves were usually crucified.

4 Contrast the life of criminals in the days of Rome and now.

Criminals in the days of Rome were often put into dark, damp, underground dungeons, fed just enough to keep them alive, and left to die a slow death from disease. If condemned to death, they were often crucified, a very painful death. Now everything is done to make criminals reform and become useful members of society once more. They are taught a trade while imprisoned, so they will know how to earn an honest living when released. They are given books to read, and wholesome amusements, and worth-while things to think about. Their health is looked after, and if their offense is so serious that they are condemned to die, they are put to death by painless methods.

5 What did Jesus think of the treatment of slaves and criminals in His day?

Jesus used faithful and unfaithful servants as illustrations many times. In the lesson to-day He told his disciples to keep alert, study the signs of the times, and do those things which would advance His Kingdom of Good-Will, just as the servants of a man who was gone on a journey would look out for his best interests in his absence, not knowing when to expect his return or when they would be called to account for what they had done while he was away. (Mark 13:34–37.)

Jesus expected the servant or slave to look out for his master's interests, to give him whole-hearted service, and He expected the master to think of his servants' comfort and well-being. But there was something about His teaching that impressed every one with the value of human life so much that slaves who believed in Him were filled with the spirit of freedom, and masters who believed in Him came to feel that it was wrong to hold other human beings in bondage. So we find no slaves in Christian countries to-day.

When Jesus was on the cross He spoke kindly to the penitent thief on the cross next to Him. (Luke 23:39–43.) His attitude toward those who had sinned was to inspire them to better living if possible. (John 8:10–11.)

Encourage the pupils to discuss these topics, asking questions, making corrections, and supplying additional information.

Develop a simple outline on the blackboard as the lesson proceeds.

IV A Typical Class Discussion

Report by Hazel:

"Jesus did not like the way people treated the poor and slaves. He thought all ought to have practically the same rights. One third of the population in Jesus' day were slaves. They sold so cheaply that it did n't pay to sell them, anyhow. They kept them till they

worked them to death. Some of the slaves in rich homes had easier times, but not all. Many worked on farms or in mines, in hard physical work. They were fed coarse food and kept in little dark underground rooms. They were often crucified."

Ruth: "I would n't think they would want to crucify them. It would be just like throwing away ten dollars."

Hazel: "But they were sold so cheap, they did n't care. Eight cents is n't much for us to spend. They felt like we do when we spend eight cents. I don't suppose they sold so cheaply as that, but it paid to work them to death. One third of the people of the world at that time was slave."

Ruth: "In our history, it said that one sixth of the people in the colonies in 1763 were slaves."

Teacher: "Well, you see, that would be twice as many in proportion in Christ's time as in the colonies in 1763. You can see that if the slaves took it into their heads to rebel, it would be hard to put them down, if one man in every three was a slave. They did have some very serious revolts. That is one reason, probably, why they were so cruel in their punishment of slaves. They wanted to frighten them."

Hazel: "Well, they did n't want them after sixty, so most likely the slightest thing they did after sixty, their masters would make that an excuse and crucify them so other slaves would see that they would have

to work harder or they would be crucified too. Probably some of them did n't care much, because sometimes now people commit suicide because their lives are so hard. In those days they never tried to make people who did n't do right, do right. They just crucified them, or killed them, or treated them cruelly. They did n't try to reform them."

V Handwork Suggestions

Sandtable: The pupils should complete their drawings or models of the villa or residence of a rich Roman. If they are making drawings, choose a number of the best for the exhibit at the end of the course. If they are completing models, let them furnish the back part of the house, constructing the peristylium, making a fountain, or a statue, or palm for the garden in the center of it, and if the model is large enough to permit it, a table and couches to illustrate the Roman manner of eating. Let the pupils leave certain rooms bare and empty, to illustrate the quarters of the household slaves.

Booklet: Let each pupil write his answer to the key question of the lesson, and illustrate it with silhouettes or pictures cut from magazines. For example: a silhouette of a cross signifying the death of a rebellious Roman slave contrasted with a crook representing the Christian ideal of a master as a shepherd of men.

VI Assignment

Our next lesson will be on the topic "Jewish Holidays." We will try to find out what Jesus thought of the feast days which were kept by his nation. But before we begin to talk about the Jewish holidays, let let us mention some of our own. (Let the pupils name the American holidays. Write them on the blackboard as they mention them, and bring out what each one commemorates.) Find out all you can about the Jewish holidays, and see if you can compare each of them to some American holiday. In what respects were the holidays of the Jews like our holidays? What ought we to remember about each of our holidays? Read Mark 14:1–31, and come prepared to tell how Jesus spent the last holiday of His life.

References:

Bible dictionaries. Feasts, Fasts.
Willard, "Bible Facts for Busy People," pages 72–75.
Grant, "The Life and Times of Jesus," page 33.
Sherman and Kent, "The Children's Bible," pages 268–269.

Choose an individual or group to be responsible for the next report.

If you are making booklets, ask each pupil to bring a picture that reminds him of some American holiday. For example, a turkey for Thanksgiving, a sprig of holly for Christmas, or a hatchet for Washington's Birthday.

VII Teacher's Between-Session Preparation

Master the teacher's outline for Lesson Nineteen, and the Bible material, Mark 14:1–31.

If possible, obtain a copy of the "National Geographic Magazine" for June, 1920. This magazine contains an article on the modern observance of the Passover among the Samaritans. Also stereograph 3198, Keystone View Co., Meadville, Pa., "A Summer House at Cæsarea Phillippi."

See that the following materials are ready for use at the next session:

Sandtable: Materials left over from other handwork periods will furnish what is needed for this period. Have such material where it is easily accessible, and let the pupils choose what they wish to use.

Booklets: Silhouette paper, scissors, paste, pencils, erasers, rulers, pen and ink, and a sharp knife for each handwork group.

Cut silhouettes to be used as suggestions to the pupils, to help them work out their own ideas. See handwork for Lesson Nineteen.

If you are making booklets, order from your denominational publishing house or from Perry Picture Co., Malden, Mass., a picture of Christ for each pupil in the class. This is to be used in a later lesson.

If you have not done so already, it is time to plan the gifts which the pupils are to make in the last ten handwork periods of this course. Study the lesson

plans for the remaining lessons, and think what your pupils can do that will excite their interest in the work of your local church, home and foreign missions. (See paragraph on "Providing and Caring for Handwork Material," Introduction.) Give precedence to helping people and institutions wholly or partially supported by your local church, so that the pupils may feel the personal touch. For suggestions concerning gifts, see Manuel, "The Junior Citizen," and "The First and Second Year Mayflower Program Books." Also handwork suggestions in Preliminary Survey of lessons twenty-two to thirty-two. Milton Bradley's Straight Line Cut-outs make excellent patterns for paper dolls. Order immediately any materials that must be obtained out of town.

When the gifts are planned, begin the search for stories to illustrate the need for them and the appreciation with which they will be received. Plan to keep the pupils' enthusiasm high while the gifts are being made, by means of these stories. Send to the Missionary Education Movement, New York City, and to your denominational publishing house for suggestions. See Bibliography and the paragraph concerning "The Story Period," Preliminary Survey of lessons twenty-two to thirty-two.

LESSON NINETEEN

JESUS AND HIS HELPERS KEEP THE PASSOVER FEAST

Mark 14:1–31

Correlated Topic: The Holidays of the Ancient Jews.

Teacher's Aim: To show the pupils the significance of the great Jewish festivals, in order that they may realize how fully Jesus could enter into them and how much meaning He attached to them as a help in leading His nation to know God.

Pupils' Project: To illustrate the celebration of some Jewish holiday.

I Pre-Session Work

Prepare the sandtable.

Continue the drill period on new hymns.

II Worship Period

Musical Prelude.

Opening Hymn. (Suggestion, "Rejoice, Ye Pure in Heart.")

Unison Prayer. (Suggestion, prayer on page 46,

Orders of Worship, "Hymnal for American Youth.")

Response.

Scripture: "The Joy of Worshiping God," page 204, "The Children's Bible." (Psalm 100.)

Leader's Prayer:

Dear Heavenly Father: We thank Thee for the happiness that comes to us on holidays, for the good things with which our tables are spread, for the love that fills our hearts as our family and friends gather around them, and for the good times and fun that fill the remaining hours. But we are sorry when we realize how often we fail to think what these holidays really mean. As each comes in its season, may we find in each something that makes us think of Thee and Thy goodness to our forefathers and to us. Help us think of ways in which we may celebrate each holiday that will remind, not only ourselves, but others, of the real purpose of the day. Amen.

Hymn. (Suggestion, "Forward through the Ages.")

III Teacher's Outline

Key Question (*to be written on the blackboard*): In what way were ancient Jewish holidays like our own?

1 Write on the blackboard a list of American holidays, suggested by the pupils. Are there any on this

list which the ancient Jews might have had? Name and write on the blackboard a list of ancient Jewish holidays:

The Feast of the Passover.
Pentecost.
The Feast of Tabernacles.
The Feast of Trumpets.
The Feast of Dedication.
Purim.
The Day of Atonement.
New Moons.

2 Describe briefly the celebration of the Passover Feast.

The Passover was a feast commemorating the escape of the Hebrews from slavery in Egypt. It was held in April, but it was like our Fourth of July in that it celebrated the beginning of their nation. The Jews kept it by acting out the story of their escape from Egypt. Moses had told the king of Egypt that God had commanded him to let the Hebrews go, but the king would not consent. So God sent plagues upon the Egyptians, and the last and worst was that all the first-born of animals and men among the Egyptians were to die. In order to protect themselves from this plague, the Hebrew families took the blood of a lamb and put it on the doorpost, believing that when the angel of death saw that sign, he would pass over them and spare them. This is how the feast came to be named "Passover." The Feast of the Passover was

prepared as if the people were going in haste on a long journey. A lamb roasted on a spit, and bread made without yeast were the chief foods. No time was taken to cut up the animal or allow yeast to rise in the bread. The family dressed as for a journey, and gathered to eat the feast at midnight, as if, like their forefathers, they were going to escape in the darkness. The celebration lasted for a week, much as our Christmas season lasts from Christmas until New Year.

3 Describe the Feast of Pentecost.

The Feast of Pentecost was like our Thanksgiving in some ways. It came at the close of the early harvest season, in June. The people selected the first and best of their fruits, vegetables, and grain, and brought them to the temple as sacrifices to Jehovah. The Jews said it was held in memory of the time when God gave Moses the laws on which their nation and their religion were founded.

4 Describe the Feast of Tabernacles.

The Feast of Tabernacles was observed in remembrance of the forty years which the Hebrews spent living in tents in the wilderness after their escape from Egypt. It came in October, and it also lasted a week. The people built booths or tents on their housetops or in other convenient places in which to live until the days of the feast were ended. (Stereograph 3198, "A Summer House at Cæsarea Phillippi.")

5 Describe the Feast of Trumpets.

The Feast of Trumpets was the beginning of the year

for the Jews. It was celebrated by the blowing of trumpets, just as we blow the whistles and make a great deal of noise on New Year's night.

6 What did the Feast of Dedication commemorate?

The Feast of Dedication commemorated the victory of the Maccabeans, when they drove out foreign rulers and gave the Jewish people their freedom for a short time at least. It was called the Feast of Dedication because the temple, which had been used as a stable and profaned in many ways, was restored and rededicated to celebrate the victory.

7 How did the Feast of Purim originate?

The Feast of Purim was in honor of a woman. The story is found in the book of Esther, in the Old Testament. The Jews were ruled by the Persians. Esther was the Jewish wife of a Persian king. The king did not know she was a Jewess. Enemies of the Jews persuaded the king to make a decree that on a certain day all the Jews should be killed. Her uncle told Esther about it as soon as it was published, and asked her to go to the king and request him to make another law so the Jews would not be killed. Esther told him that she herself was liable to be killed if she went into the king's presence without being sent for, but she said she would go. So she risked her life, and went in to see the king, but she did not dare make known her request at once. She invited him to banquet with her for two succeeding days before she told him what was on her heart. The king then granted her request,

thereby saving her people. After that, Purim was kept in her honor.

8 Describe the Day of Atonement.

The Day of Atonement was a fast-day, kept once a year. The people thought of the things they had done that were wrong and prayed for forgiveness. It was the only day in the year when the holiest room in the temple was entered. On this day the chief priest or head priest went into the Holy of Holies and sprinkled the blood of a sacrifice there.

9 In what way were ancient Jewish holidays like our own?

Each commemorated some event in the history of their nation, and was intended to make the people think of their past history and keep alive the ideals for which their forefathers stood.

10 What did Jesus think about these holidays?

These feasts all had the thought of God connected with them. They held up before the Jewish people the highest ideals of their nation. Jesus approved of them, and always kept them. He gave a deeper, richer meaning to them, and because He kept them so appropriately and beautifully, the church which His followers founded adopted some of them, adding to them memories of His life and death which seemed appropriate.

The last feast Jesus celebrated, just before His death, was the Feast of the Passover. While they were eating, Jesus talked with His disciples or helpers about a new meaning which this feast was to have for them.

Like the Passover lamb whose blood was placed on the doorposts, His life was to be sacrificed that others might be saved. He compared the bread and wine of the feast to His body and blood, because, just as the bread and wine gave strength to those who ate and drank, so His Spirit was to inspire His followers to finish the work He had begun, to bring about the Kingdom of Good-Will for which He was giving His life. He asked His disciples to keep this part of the feast in remembrance of Him. (Mark 14:22–26.) In our churches to-day this is called the "Communion Service."

Encourage the pupils to discuss these topics, asking questions, making corrections, and supplying additional information.

The names of American and Jewish holidays have been written on the blackboard. As the lesson proceeds, write opposite each the event it commemorated and use this as the pupil's outline for this lesson.

IV A Typical Class Discussion

Report by the Teacher (The girl who was to have reported was kept at home by illness in the family):

"What did Jesus think of the feast-days or holidays which were kept by His nation? Before we begin to talk about the Jewish holidays, let us mention some of our own, and then we can see if theirs were anything like ours."

The pupils mentioned Washington's Birthday, Christmas, New Year, Patriots' Day, Columbus Day, Thanksgiving, St. Patrick's Day, Lincoln's Birthday, Fourth of July, Hallowe'en, Memorial Day, Easter, May Day. These were written on the board.

"Do you see any in this list that you think the Jews might have had?"

Each was considered, one by one. "Washington's Birthday? No." "Christmas? Not before Christ." "New Year? Maybe." "Patriots' Day? Not just like ours." "Columbus Day? No." "The Catholics have more holidays than the Protestants do." "Thanksgiving? They might have had some kind, but not like ours, because the Pilgrims started ours, did n't they?" "St. Patrick's Day? No." Lincoln's Birthday? No." "Fourth of July? They might have celebrated the beginning of their nation, but not ours." "Hallowe'en? Hallowe'en is n't a holiday, anyway." "Memorial Day? Not ours." "Easter? Not before Christ." "May Day? Huh! May Day is n't a holiday!"

The teacher named the chief Jewish holidays and they were put on the board beside the American ones: "Passover, Pentecost, Tabernacles, Trumpets, Dedication, Purim, Atonement, New Moons."

Teacher: "The Passover was a feast held in memory of the time when the Jews were slaves in Egypt. It celebrated their escape from Egypt, and the begin-

ning of their nation. What holiday of ours would it be like?"

Hazel: "Fourth of July."

Teacher: "Moses told the king of Egypt that God had said for him to let the Jews go, but the king would not consent. Do you remember the story?—how God sent plagues upon the Egyptians, and the last and worst one was that every first-born of animals and in the families of the Egyptians was to die? Moses told the Jewish families each to take the blood of a young goat and put it on the doorpost so the angel of death would not stop at that house, but pass over."

Hazel: "Oh, I know that story. The angel went past the door with his sword drawn and when he saw the blood he would not use it, but would go on to the next place. Moses told them to take a kid, a small lamb—"

Marjorie: "No, a small goat."

Hazel: "And dress it and not break any of its bones, but roast it whole. The people did this. Then they were to get bread. They were not to put any yeast in it. They were to have it without yeast."

Marjorie: "I wonder why."

Hazel: "They were not to stop to let the yeast rise in the bread before baking it. They were to make it in a hurry. And they were told to dress ready for a journey, and eat this meal of roast lamb and bread hurriedly at midnight, and then they must get together and

hurry out of Egypt before the king found out they were gone."

Teacher: "So when they celebrated this feast every year, they did this at midnight: they dressed for a journey, and roasted a kid, and made bread without yeast, and ate it."

Hazel: "And they still do take a lamb and roast it, and dress for a journey and eat it, don't they? They eat it with their fingers. They still keep the Passover, don't they? The Jews. Mrs. C. has a 'National Geographic Magazine' that has pictures and an article in it about the way the Jews keep the Passover now. Would you like to have me bring it next time?"

Teacher: "Yes, by all means. Did you notice what it said about the way it is kept now?"

Hazel: "No, I just looked at the pictures. I don't think the Jews nowadays keep the Passover just exactly like they used to, though. But it is one of their holidays. They keep it right here in America."

Teacher: "We will be interested to see these pictures and the article in the 'National Geographic.'"

Marjorie: "Why did the angel take just the oldest? Why not all of the children?"

Teacher: "The Jews thought the oldest child in the family belonged to God more especially than the younger ones."

Marjorie: "Passover would n't be like Washington's Birthday, would it? Because they were slaves."

Hazel: "No, not exactly. It would be more like the Fourth of July."

Teacher: "The Passover came in the spring. Pentecost was like our Thanksgiving in some ways. It came just at the close of the early harvest season."

Ruth: "Oh, it was when they got their first fruits and they ate a lot and had like a festival. They probably had fruits sold real cheap, and they could eat a lot of them. And then they would bring in their vegetables as we do, our pumpkins and all that."

Teacher: "Yes, they would bring in their first fruits and vegetables and grain, and part of it, the very first and the very best, must be given to God. What would they do with that part which was to be given to God?"

Marjorie: "Oh, they would make a sacrifice of it. They would bring it to the temple and give it to the priests."

Teacher: "The Feast of Tabernacles came in September or October. For seven days the people lived in booths or tents, so they would remember that their forefathers wandered in the wilderness forty years after leaving Egypt, and that they used to live in booths or tents like that all the time." [Stereograph No. 3198, "A Summer House in Cæsarea Philippi," was passed around to show what these booths looked like.]

Anita: "Oh, they got out into summer houses and stayed in the warm weather; was that it?"

Ruth: "This house is made of trees, is n't it? What kind of trees are they, Miss K.?"

Teacher: "I don't know. I can't tell, but they were probably different from any trees we have here."

Hazel: "It was like we go camping in September, was n't it?"

Ruth: "Oh, there were little houses on top of the big houses, were n't there?"

Marjorie: "Cool summer houses on top of the warm winter ones?"

Hazel: "We go camping every year, down at the shore."

Marjorie: "This holiday would be something like the Fourth of July too, don't you think? It celebrated something at the beginning of our history, and this one their history."

Teacher: "The Feast of Trumpets was like our New Year. What do we do on New Year to celebrate?"

Anita: "Oh, we have banquets."

Teacher: "What happens at midnight?"

Ruth: "Oh, we get up and pound on our floor at midnight, and so does everybody else in our block."

One of the girls came in late, so the teacher let the pupils explain to her what had been discussed.

Teacher: "What was the Passover Feast?"

Hazel: "They had this feast to remember that they were slaves down in Egypt. They had their holidays, as we do, to remember certain people or certain great things that happened. Pentecost was like our Thanksgiving. At the Feast of Tabernacles they lived in

summer houses something like we do when we go camping and live in tents, and they sacrificed to God. The Feast of Trumpets was something like our New Year."

Teacher: "The Feast of Dedication had to do with the temple. You remember we studied how the Jews were ruled by foreign kings and how the foreign kings wanted them to worship them and the images of foreign gods. What did the Jews think about images?"

Anita: "Moses told them that they ought not to make images."

Teacher: "One of the foreign kings had ordered his soldiers to set up his statue in the temple and made it a stable for his horses. What would the Jews think about that?"

Anita: "They would hate it!"

Teacher: "What did they do? Do you remember?"

Anita: "They fought."

Teacher: "Yes, and for a little while they won their freedom, you remember. This Feast of Dedication celebrated the time when they were made free. They had a re-dedication of the temple, because they felt it had been dishonored by the foreign king. Who was the general who fought and freed the Jews from foreign rulers for a while?"

Hesitation on the part of the class.

Teacher: "Don't you remember Maccabeus? This festival was kept in honor of Judas Maccabeus."

Anita: "Something like we keep Lincoln's Birthday, perhaps?"

Hazel: "More like Washington's than Lincoln's. Lincoln did n't fight."

Anita: "Neither did Washington."

Hazel: "Yes, he did! He was commander-in-chief of the American army, was n't he?"

Anita: "Was n't it in honor of any one else?"

Teacher: "Yes, I suppose it would be in honor of any one who fought with his army."

Anita: "More like Memorial Day, I should think."

Teacher: "The Feast of Purim was in honor of a woman. Do you remember the story of Esther? The Jews were under the Persians then. The foreign king made a decree that on a certain day all the Jews should be killed. Her uncle told Esther about it."

Anita: "Was she a Jew?"

Teacher: "Yes, she was a Jew."

Anita: "Was the king a Jew?"

Teacher: "No, he was the Persian king."

Anita: "Did the king like her?"

Teacher: "Yes."

Anita: "How did it happen that she married the Persian king? I should n't think a Jew would want to marry a king she hated."

Teacher: "She could n't help it. The king sent out in his territory and had the beautiful women brought in, so he could choose a wife. Esther was chosen as the most beautiful. She could n't help her-

self. Esther's uncle told her she would have to save her people by going to the king and have him make another law so the Jews would not be killed. Esther told him she herself was liable to be killed if she went into the king's presence without being sent for. She risked her life and went to see the king. She invited him to a number of banquets, and when she saw him good-natured at one of these, she got him to promise to save the Jews. After that they kept Purim in her honor. The Day of Atonement was not a feast-day. It was a fast-day."

Anita: "Oh, that 's something like Lent. We ought to have put Lent down there."

Teacher: "It was the only day in the year when the holiest room in the temple was entered. The people were all praying to have their sins forgiven, and the chief priest, the head priest, went into this Holy of Holies, and sprinkled the blood of a sacrifice there. The people thought this was pleasing to God and they would be forgiven in this way."

Anita: "Well, was it pleasing to God?"

Teacher: "Yes, I think so, because the people were thinking about Him when they did it, and were sincere in wanting to be forgiven."

Hazel: "The Day of Atonement was a holy day, was n't it?"

Anita: "Which one? H-o-l-y?"

Hazel: "Yes. The people thought that God would forgive their sins."

Anita: "That 's like some churches keep Lent."

Teacher: "The Jews always celebrated the New Moons."

Anita: "That 's easy."

Teacher: "How often do new moons come?"

Anita: "About once each month."

Teacher: "Yes. These were religious holidays, too. The Jews still keep them to-day. The children stay out of school and the men stay away from business and they go to the synagogues for services. What do you think Jesus thought about these holidays?"

Anita: "Why, I think He would have thought it was all right."

Teacher: "Why?"

Anita: "Because they were good things and I think He would like them."

Teacher: "Do you remember reading in your Sunday school lessons about Jesus attending any of these feasts? See if you can find any places in the gospels where there is mention of it. How many of these feasts had some thought of God connected with them?"

Anita: "Passover and Pentecost. They were all right. They were remembering how Moses helped them to get away."

Teacher: "And what else would they be remembering?"

No answer.

Teacher: "Don't you think they would remember how God helped Moses to lead them out, too?"

Ruth: "And the Feast of Tabernacles. That would be a thanksgiving day and they would think of God."

Teacher: "What about the Feast of Trumpets?"

Ruth: "We just said they blew trumpets."

Hazel: "They would n't think so much about God then, probably."

Teacher: "What about Purim?"

Anita: "I think it was all right, because she was thinking about God, that He would help her through it. Don't you think so, Miss K.?"

Teacher: "Yes, I do. And the Day of Atonement?"

Hazel: "They were thinking about God then, surely!"

Ruth: "I don't see any good in Lent. We don't keep it, anyway. Protestants don't keep it, do they, Miss K.?"

Teacher: "Some Protestants do."

Hazel: "All of ours don't."

Teacher: "It is intended to be a time when people forget pleasures a while and think seriously about Christ and religion."

V Handwork Suggestions

Sandtable: Suggest to the pupils that they imagine that the town they have built is celebrating one of the

Jewish feasts. Let each handwork group choose a feast, and use the originality and ingenuity of its pupils in planning and carrying out as far as possible an illustration of the way in which this feast would be kept. For example, they might plan to put red marks on the doorposts to indicate the Passover, or build booths on the housetops and various other places to represent the Feast of Tabernacles. Or they might cut out figures blowing trumpets, to illustrate the Feast of Trumpets, placing one of these on the roof of the synagogue to indicate the custom of announcing feast-days in this manner. Allow the group planning the best illustration to carry out its ideas in the village which the class has just completed.

Booklet: Let each pupil write his answer to the key question of the lesson and illustrate it by silhouettes or pictures cut from magazines. For example, a silhouette representing some American holiday contrasted with a silhouette representing some ancient Jewish holiday. A turkey for Thanksgiving, holly berries or a star for Christmas, a firecracker for the Fourth of July, a hatchet for Washington's Birthday, a trumpet for the Feast of Trumpets, a tent for the Feast of Tabernacles, a bunch of grapes or a sheaf of wheat for Pentecost, etc.

VI Assignment

Who makes the laws in the United States? Who makes the laws for the different States? Why do not

the laws passed by Congress and by the legislatures of the different States conflict? Congress makes laws that apply to the whole United States. The State passes laws to fit local situations. That is, we have in the United States, what we call "local self-government." If a man has broken a law, who punishes him? It depends upon whether he has broken a state or a federal law, does n't it? The Jews of Jesus' time had a certain amount of self-government. If any one broke any of their laws, especially those connected with religion or things not considered especially serious by the Roman government, he was taken before the Jewish court, called the Sanhedrin. But if he had done anything against the Roman government, or that was serious enough so they thought he ought to be put to death, he had to be tried in the Roman court. For next time see how much you can find out about the trial which was given Jesus before He was put to death. Was He tried in the Jewish court or in the Roman court? What charge was brought against Him? Did He try to defend Himself? Did He have a fair trial? Give your reasons for your answer to this question. Why did Jesus have to die in order to accomplish His purpose? Mark 14:32–72 will help you answer these questions.

Think back over the lessons we have had, and recall the things which we found in a town of Palestine in Jesus' day that would not be found in an American town of to-day. Think also of the things which are

found in an American town to-day, that would not be found in a town of Palestine in Jesus' day. Be ready to make a list of these at the next class session.

References:

Grant, "The Life and Times of Jesus," pages 187–214.
Sherman and Kent, "The Children's Bible," pages 271–276.

Choose an individual or group to be responsible for the next report.

VII Teacher's Between-Session Preparation

Master the teacher's outline for Lesson Twenty and the Bible material, Mark 14:32; 16:14.

See that the following materials are ready for use at the next session:

Sandtable: Materials for working out posters. Drawing-paper or other stiff paper, lead-pencils, crayolas, and rulers.

Booklet: Lead-pencils, rulers, erasers, pen and ink.

LESSON TWENTY

JESUS GIVES HIS LIFE FOR THE WORLD

Mark 14:32–16:14

Correlated Topic: The Relationship between Roman and Jewish Officials.

Teacher's Aim: To lead the pupils to feel the injustice of Jesus' trial and execution, and love Him for His heroic faithfulness to His mission, even unto death.

Pupils' Project: To discover why the Jews had to consult the Romans before putting Jesus to death, and also why Jesus was taken from place to place for trial.

I Pre-Session Work

Prepare the sandtable.

Continue the drill period on new hymns.

II Worship Period

Musical Prelude.

Opening Hymn. (Suggestion, "Where Cross the Crowded Ways of Life.")

Unison Prayer. (Suggestion, prayer on page 30, Orders of Worship, "Hymnal for American Youth.")

Response.

Scripture: "The Meaning of Faith," page 321, "The Children's Bible." (Hebrews 11:1–12:3.)

Leader's Prayer:

Dear Heavenly Father: We thank Thee that Jesus was brave enough to die in order that the thing for which He came into the world might be accomplished. We thank Thee that His Spirit, working in the hearts of men and women, has inspired them to help others at great cost to themselves. Give us the courage that dares to do right, even when it is hard to do. Show us how we can have a part in the Kingdom of Good-Will which Jesus came to establish. Amen.

Hymn. (Suggestion, "Forward through the Ages.")

III Teacher's Outline

Key Question (*to be written on the blackboard*): Why did Jesus have to die in order to accomplish His purpose?

1 Describe the relationship between the Roman and Jewish officials of Jesus' day.

The Jews had a measure of self-government. They were allowed to enforce the old Jewish laws of which they were so jealous in matters of religion and wherever they did not concern life and death or interfere with the Roman government.

2 Was Jesus' trial before the Jewish court a fair one?

When Jesus was arrested by His enemies, He was first taken before the Jewish court, or Sanhedrin, over which the High Priest presided. This had been hurriedly called at a time when it did not usually meet. Jesus' enemies all took part in the trial, whether they were regularly constituted members of the court or not. False witnesses had been hired to testify against Jesus. The accusation against Him was on religious grounds. He claimed to be God's son. His enemies said this was not reverent, because it was equivalent to making Himself equal to God. He Himself was allowed to call no witnesses. The trial was hurried through in the middle of the night, taking place immediately after Jesus' arrest, and He was given sentence only a few minutes after He had heard the charge against Him. According to Jewish law, the whole trial was illegal.

3 Why was Jesus taken before Pilate? What was the outcome?

The Jewish court had condemned Jesus to death on a religious charge, that is, that He claimed to be God's son, and thus equal to God. This, they said, was blasphemy, a sin worthy of death. But they could not put anybody to death without the permission of the Roman government. So they had to take Jesus to Pilate, the Roman governor. They knew he did n't care about their religion, so they had to make another charge against Jesus. They told Pilate that He had said He

was a king. The insinuation was that He was trying to rebel against the Roman government. They knew Pilate would have to listen to such a charge. Pilate examined Him and made up his mind that Jesus was harmless so far as rebellion against the Roman government was concerned, but he did not want to make enemies of the influential Jews who were Jesus' enemies. So when he found that Jesus' home was in Galilee, he sent Him to Herod, who ruled that part of the Jewish nation, in an effort to get rid of the responsibility. Herod was visiting in Jerusalem at the time. But Herod sent Jesus back to Pilate, and Pilate, afraid he would have an insurrection on his hands if he denied these Jews what they wanted, turned Jesus over to them with permission to crucify Him.

4 Why did Jesus have to die in order to accomplish His purpose?

Some people will stand up for the right as long as it does n't injure them, but when they have to suffer hardship for it, they weaken and give up. Jesus was not that kind. He told the people around Him plainly what ought to be and what ought not to be. He was especially plain-spoken with the influential men of His nation, who pretended to be so good and so religious, and then were so unjust and unkind in their dealings with others. Naturally, these influential persons hated Him, and sought to put Him out of the way. Jesus could have saved His life by giving up His principles, by taking back what He had said, but He could not

keep on antagonizing those who were doing wrong, and not suffer for it. By doing the right thing and standing by it, regardless of personal danger, by giving up His life in the defense of justice and good-will, He won mankind to His cause as He could have done in no other way, for all men love a hero. Before His death He told His disciples He must die to accomplish His purpose, saying, "And I, if I be lifted up from the earth, will draw all men unto me." This He said, signifying what death He should die." (John 12:32.) Jesus knew He could not expect others to do what He was unwilling to do Himself. He knew He must be brave enough to die for the sake of the Kingdom of Good-Will, if He wanted others to be brave enough to live and die for it.

Encourage the pupils to discuss these topics, asking questions, making corrections, and supplying additional information.

Develop a simple outline on the blackboard as the lesson proceeds.

IV A Typical Class Discussion

Teacher: "Who makes the laws in the United States?"

Hazel: "The legislatures of the different States."

Teacher: "Who else?"

Hazel: "The United States Congress."

Teacher: "How can Congress and the different

state legislatures tell what laws they have a right to pass, and what they ought not to?"

Marjorie: "The State passes laws that are to be kept only in the State. Congress passes laws for the whole United States to keep."

Teacher: "That is, we have in the United States what we call local self-government. Each State attends to its own business so long as it does n't interfere with other States, and the national government attends to business that concerns all the States together. If a man has broken a law, who punishes him? It depends upon whether he has broken a state or a federal law, does n't it?

"The Jews in Christ's time had a certain amount of self-government. If anybody broke any of their laws, especially those connected with religion, or things not especially serious, he was taken before the Jewish court, called the Sanhedrin. But if he had done anything against the Roman government, or that was so serious they thought he should be put to death, he had to be tried in the Roman courts, and the Roman government decided what his punisment should be. When Jesus was taken by the Jews, He was first taken to the Jewish court, over which the High Priest presided. This had been hurriedly gathered together at a time when it did not usually meet, and they tried Christ on a religious charge. That is, they said He had claimed to be God's son, which was like saying that He was equal to God. The Jews said that this

was not reverent, and that He ought to be put to death. But they could not put anybody to death without the permission of the Roman government. So they had to take Jesus to Pilate, the Roman governor. They knew he did n't care about their religion; consequently they had to make another charge. So they told Pilate that Jesus had said He was a king. That would look as if He were trying to rebel against the Roman government, and Pilate would naturally listen to that. Pilate made up his mind that Jesus was harmless, so far as the Roman government was concerned, but he was afraid the Jews would get mad at him, and rebel, and make him trouble. So he tried to get rid of Jesus by turning Him over to Herod, who ruled all this country up here. [Showing Herod's territory on the map.] Herod was visiting in Jerusalem at the time. Can you see why Pilate would think of turning Jesus over to Herod?"

Hazel: "They took Him up the river."

Teacher: "What do you mean?"

Hazel: "Oh, I thought you asked how they got Him to Herod."

Teacher: "No, why did Pilate think of turning Him over to Herod?"

Hazel: "Oh, because Jesus lived up there. His home was in Nazareth."

Teacher: "Herod sent Him back to Pilate. Pilate was afraid of the Jews, so he let the Jews crucify Him, as they wanted to. Jesus did not have a fair trial, be-

cause if Pilate had not been afraid of the Jews he would have let Him go free."

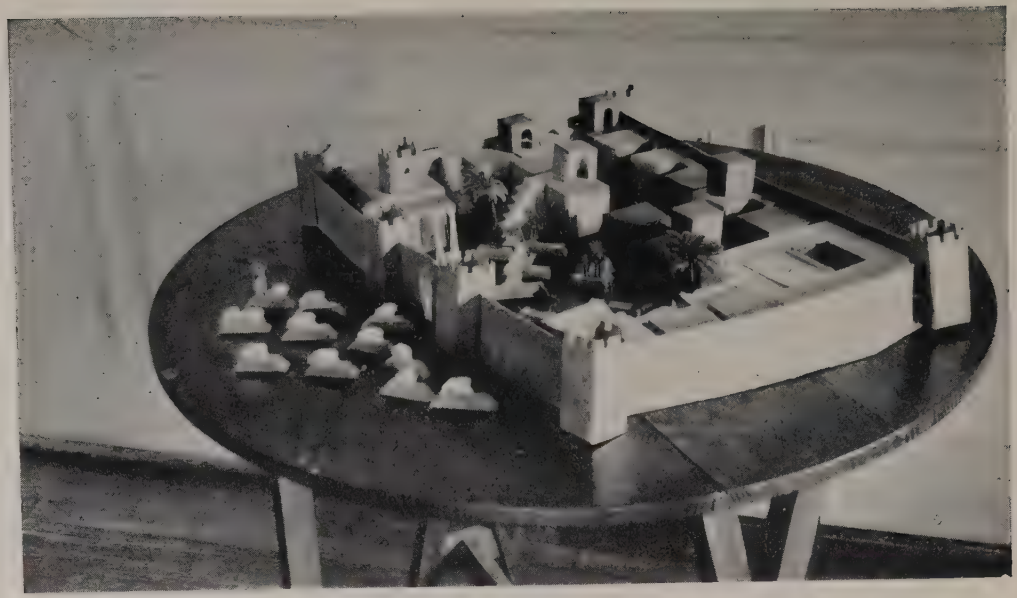
V Handwork Suggestions

Sandtable: Give each pupil a sheet of paper, a pencil, and a ruler. Ask him to draw a vertical line in the center of the sheet, and write on one side of the line, the things to be found in an ancient Jewish town but not in a modern American town, and on the other side, things to be found in towns in Christian countries to-day but not in ancient Jewish towns.

These diagrams should be collected, compared, and summarized for use in making a large poster. For example:

THE TOWNS JESUS KNEW HAD

1 Great walls to keep out robbers and enemies.
2 Narrow, filthy streets.
3 Small, dark houses crowded together.
4 Poor sanitation and living conditions.
5 Dungeon prisons.
6 No post-offices.
7 No fire departments.
8 No parks or boulevards.
9 No playgrounds for the children.
10 No public libraries.
11 No ambulances, hospitals, or nurses.
12 Few, poorly equipped doctors.
13 No health centers or visiting nurses.



SANDTABLE REPRESENTATION OF ANCIENT JEWISH TOWN

Booklet: The same as for the sandtable, except that each pupil writes his list in his booklet.

VI Assignment

Recall once more the three questions which we decided would show us whether Jesus really did anything worth while for the world or not.

1 What were the manners and customs of people at the time when Jesus began His work?

2 What did Jesus do and say that showed what He thought about them?

3 How did people who believed in Jesus change these manners and customs?

Think about these questions between now and the next class session, and see if we have not found the answers to them in our study.

Write or have written on the blackboard, the following outlines, and assign each to some individual or handwork group for a brief review report at the next class session.

JESUS AND THE WOMEN AND CHILDREN

1 Greek and Roman children.
2 Jewish children in Jesus' day.
3 What Jesus thought of the children.
(The Story of Jesus Blessing Little Children.)
4 The Place of Women among the Romans and the Orientals.

5 Jesus' Respect for Women.
6 Their appreciation of Him.
(The Story of the Box of Ointment.)
7 The privileges of women and children in Christian countries to-day.

JESUS' ATTITUDE TOWARD SLAVES AND CRIMINALS

1 One third of the population of the Roman Empire slaves.
2 Living conditions among these slaves.
3 Treatment of criminals in the Roman Empire.
4 Jesus' sympathy for the lowly and despised.
5 His influence in the movements to free slaves and reform criminals.

JESUS AND THE SPENDING OF MONEY

1 Jews subject to Romans.
2 Publicans and oppressive taxation.
3 How the Romans used the wealth obtained through this taxation.
4 The story of Jesus and the rich young ruler.
5 How Jesus wanted people to spend their money.

JESUS AND RELIGION

1 How the Jewish religion differed from that of the Greeks and Romans.
2 Description of the Jewish temple.
3 The story of Jesus driving the traders from the temple.
4 The synagogue building and service.
5 The Sadducees and the Pharisees.
6 Jewish ceremonials.
7 How Jesus wanted people to show their religion.

Ask the pupils to bring pictures which they think appropriate for use in making posters on these topics.

Make each individual or handwork group responsible for bringing to the next class session, ideas for posters dealing with one of these topics.

Choose a group to prepare a prayer to be used at the next worship period, the theme to be "Helping Jesus Bring About His Kingdom of Good-Will."

VII Teacher's Between-Session Preparation

Review the essentials of the four topics assigned the pupils for Lesson Twenty-one, and the three topics already summed up in Lesson Ten.

Master the teacher's outline for Lesson Twenty-one.

Gather from all sources, pictures which seem to you appropriate for use in making posters on the assigned review topics. For example, illustrations in missionary magazines showing the lives of women and children in non-Christian lands, pictures of what is being accomplished in these lands with the money given by Christian people, pictures from other magazines showing the lives of American women and children, public improvements, and things which people of wealth are doing for others in America, pictures showing what is being done for the colored people of the South who were formerly slaves, pictures of colored people who have made good, pictures of welfare work among prisoners if these can be obtained, pictures of churches

and other institutions supported by the churches. See "Everyland Picture Series," Everyland Press, 160 Fifth Ave., New York City. Price 15 cents each.

See that the following materials are ready for use at the next class session:

Sandtable: Drawing-paper or other stiff paper, lead-pencils, crayolas, and rulers.

Booklet: Pictures of Christ, one for each pupil. Paste, rulers, crayolas, lead-pencils, scissors, pen and ink, ribbon, cord, or brass fasteners. If you wish to bind the booklets in art-paper covers, have the material for these ready.

LESSON TWENTY-ONE

REVIEW

Teacher's Aim: To help the pupils to sum up what they have learned preparatory to making a practical application of it.

Pupils' Project: To plan a series of posters to illustrate the four topics: "Jesus and the Women and Children," "Jesus' Attitude toward Slaves and Criminals," "Jesus and the Spending of Money," "Jesus and Religion."

I Pre-Session Work

Prepare the sandtable.

Continue the drill period on new hymns.

II Worship Period

Musical Prelude.

Opening Hymn. (Suggestion, "Forward through the Ages.")

Unison Prayer. (Theme, "Helping Jesus Bring about His Kingdom of Good-Will." Prepared and repeated by one handwork group. The other pupils stand with bowed heads.)

Response.

Scripture: "Jesus Tells What He Came to Do," page 265, "The Children's Bible." (John 10:1–16.)

Leader's Prayer:

Dear Father in Heaven: We thank Thee that Thou didst send Jesus into the world to set up a Kingdom of Good-Will in the hearts of men. We pray Thee that the time may come when all the people in the world will live as one great family, thinking of each other as brothers and of Thee as their Father. Help us to discover some very definite things which boys and girls can do to help bring this about. (Close this prayer by leading the pupils in repeating the Lord's prayer.) Amen.

Hymn. (Suggestion, "Joyful, Joyful, We Adore Thee.")

III Teacher's Outline

Key Question (to be written on the blackboard): Why are many things better in Christian countries today than in the Roman Empire in Jesus' day?

1 Allow from five to seven minutes to each pupil chosen to give a review report. Do not let them spend too much time on details. By asking a question now and then, the teacher can make sure that the essentials are brought out briefly.

2 Write on the blackboard the three questions the

pupils decided to keep in mind at the beginning of the course:

> What were the manners and customs of people at the time when Jesus began His work?
> What did Jesus do and say that showed what He thought about them?
> How have people who believed in Jesus changed these manners and customs?

Have the pupils volunteer as many different answers to these questions as they can in their own words. Call their attention to the fact that many of our customs and ways are more like Jesus' idea of the way things ought to be than were those of His day.

Then ask: "Can you tell me now why we study about Jesus in our church school?"

If the course has been taught effectively, you will get such answers as these:

"Because Jesus wanted to make other people interested in making sick people well."

"Because Jesus was interested in the people."

"We take better care of our children than the Chinese do, because Jesus came, and He taught us different."

"Because Jesus wanted people to be unselfish and not spend all their money on amusements."

"Because Jesus wanted people to be sincere in their religion and not think only of good times, and stick to what they preached."

"Because Jesus thought everybody ought to have practically the same rights."

"Because Jesus thought women should be treated as well as men."

"Because Jesus wanted people to learn all about hygiene, and how to keep well, and how to make sick people well. Wherever Christians go, hospitals and doctors go, and things to help the sick."

"Because Jesus was never too busy to talk to the children and be entertained by them."

"Because Jesus thought of others as well as himself. He said: 'Do unto others as you would be done by.'"

After the pupils have given as many answers as they can, sum up the subject something like this:

"We study about Jesus because He was sent by God to begin or found a Kingdom of Good-Will in men's hearts, so that all men everywhere would treat each other like brothers, and think of God as their Father. His mission was to make men realize that all mankind is simply one big family. He wanted the spirit of love and helpfulness which should exist between the members of a family, extended out into the whole wide world. Would you like to have a part in bringing this about? Would you like to help Jesus win everybody to friendship with everybody else? Can you think of anything boys and girls like you can do to help?"

Let the pupils suggest anything they can think of, and if their ideas are feasible, incorporate them in your

plans. Offer as your suggestion, the work you have in mind for them to do during the next ten handwork periods. Present the needs of those you have planned to help as vividly and enthusiastically as you can.

IV A Typical Review Report

Report by Marjorie:

"The Greek and Roman religion, and the Jews' differed because the Jews had only one God and one temple. The Romans had about five hundred gods and about that many temples."

Ruth: "I thought they had three or four gods in every temple."

Marjorie: "The Greeks and Romans had idols or images and the Jews did n't have any. All three sacrificed animals, and they took a cow, maybe, and they led it up to the door of the temple. The priest killed it, half went to the priest and half was burned. The half that was burned was supposed to go to God. The temple in Jerusalem was an oblong building something like this [drawing diagram]: Here was an altar, a big stone table, where they sacrificed. When the animal was cut up, half of it made a bonfire on this altar, a different half from the other claimed by the priests. The priests would n't care if the people did sin, for if they did the priests would get good meals. They did n't care. They only thought of themselves. Out here, there was a court or square called the

Court of the Gentiles. The Gentiles had to worship out there. They could n't come into the other part. That was only for the Jews. Traitors came up the hill. They came into this court, only it was not their place of worship, only the Gentiles'. Jesus took them out—chased them away. He said it was a place of worship just as much as the Jews' temple was, so He drove them out."

Eleanor: "Miss K., if they thought He was only a man, why did they go out?"

Teacher: "Jesus was very much in earnest. He felt terribly about the way they were doing. You know when people are very much in earnest about things, they have power to make people do things even against their will. That is what we call the power of personality."

Marjorie: "The priests had let the traders come in because they paid them part of what they got for their animals. The priests said everybody would have to get one from the traders, and the traders could ask as high a price as they wanted to. The traders gave the priests part of the money they made."

Anita: "All of the priests?"

Teacher: "Perhaps they were not all as bad as that."

Anita: "What kind of priests were they to take pay and let the traders do that?"

Eleanor: "Jews."

Anita: "No, I don't mean that. I mean they

were n't very good priests to do that. A bad lot, I 'd call them."

Marjorie: "At first, the Jews only had the temple. Later the temple in Jerusalem was destroyed and the people carried a long way off, but there they had churches called synagogues. They remembered God even when they did not have any place to worship, so they built stone buildings, and they had chief seats and seats for the common people What kind of seats do we call them in our church, those up in front, that face each other? Well, they called them the chief seats. Only in their churches everybody wanted to sit in them, and in ours nobody wants to. They had a platform for the preacher, and a desk for the reader. They had a little box, a chest like, that held the roll—scroll of the—I don't know how to pronounce it—Pentateuch. I guess the reason why they had the chief seats was because the chief people wanted to show off."

Teacher: "What makes you think so?"

Marjorie: "Nobody sits in them in our church. People don't like to sit in them, even when it 's crowded. The Jews were a queer people compared with the Romans. They did not have bull-fights, gladiator fights, etc. Some of the rich Jews liked to be sporty. They liked the Romans' way best. The rich people liked to have more good times together, and they liked to see the Romans and liked to do as they did. There was a party called the Sadducees. They were some-

what on the Roman side. The poor folks wanted to keep the old laws of Moses and be civilized, and not keep brutal sports. They had ceremonies of washing. When they went to the market-place, when they came home, they had certain ways of washing themselves. They could n't wash like that [demonstrating] but they had to do it like that."

Anita: "We do this way."

Marjorie: "I don't care what we do. Anyhow, they had to do it like that, and wash in a certain way. Certain times in the day they had to wash like that in a certain way in certain water blessed by the priest."

Eleanor: "They did n't have to wash their clothes in it, did they? They would have to have so much. Did they have to pay for the holy water?"

Marjorie: "I don't think so. Gee! I 'd think poor people would have it pretty hard if they had to pay for it! I guess they did n't have to pay for it. I don't see how they could do it."

Teacher: "Are you sure they had to have the water for these washings blessed by the priest at all?"

Marjorie: "Perhaps it was n't blessed. I don't know. I thought they did."

Teacher: "Well, suppose you look that up and tell us later."

Marjorie: "Well, anyway, Jesus wanted them to be sincere in their religion, and not think only of good times, and stick to what they preached."

For extracts from other review reports, see Lessons Eleven, Fourteen, and Fifteen.

V Handwork Suggestions

The time allowed for this period will probably have to be shortened to give more time to sum up the results of the course as suggested in the teacher's outline. If the pupils do not have time to finish the handwork suggested below, let them finish it at the next handwork period.

Sandtable: Each pupil or group has been asked to illustrate, with a poster, one of the four review topics. The pictures available should be numbered and placed on the table before them, those they have brought and those provided by the teacher. Each pupil should be given a piece of drawing-paper or other stiff paper, on which to sketch his idea of the poster assigned to him or his group, indicating by number the pictures he would use. Lead-pencils and crayolas should be available. These sketches should be collected at the close of the class session, and the pupils who are judged to have the best ideas should be given the opportunity at some time outside the class session, or during following handwork periods, to reproduce them on posters of cardboard, size 20 x 27 inches, using the pictures they have chosen. These posters should be carefully kept for the closing exhibit.

Booklet: Provide each pupil with a picture of

Christ, to place on the last page of his booklet. Under it let him write his answer to the key question of this lesson. Then ask him to prepare a title-page, placing at the top of the sheet the title, "Long Ago and Now," and at the bottom his name and the name of his church school. Let him use his own ideas in decorating this title-page. Let the pupils fasten the pages of their booklets together with ribbon, cord, or brass fasteners. Put them away for the closing exhibit. Choose four members of the class to make the posters mentioned in the preceding paragraph.

VI Assignment

Tell the pupils it is your turn to make reports; that for the ten closing lessons you will tell stories about people like those for whom they are going to make gifts.

If there is anything you wish the pupils to bring from home or search for during the week, propose it now. Try to send them home enthusiastic over the new plans.

VII Teacher's Between-Session Preparation

Prepare for telling, the first of the series of ten stories you have chosen. Suggestion, "The Lady Beautiful," Osborne, "Stay at Home Journeys." See that the handwork materials needed for carrying out your plans are ready for use. For example, if you

are going to make paper dolls for the children in a certain hospital, you should provide drawing-paper or other stiff paper, patterns, pencils, erasers, crayolas, scissors, and brass fasteners. One set of Milton Bradley's Straight Line Picture Cut-outs of Mother Goose characters will give excellent patterns for these paper dolls, but any simple paper-doll patterns may be used.

Or if you plan to make scrap-books for children in near-by hospitals and in orphanages in Alaska and elsewhere, provide either paper cambric or extra heavy wrapping-paper, scissors, paste, old copies of magazines, and darning-needles and twine for binding. Two and one half yards of cambric, cut into one-fourth-yard strips and bound will make a very attractive forty-page scrap-book. Heavy wrapping-paper is also very satisfactory, and costs less. Two yards cut into twelve-inch strips and bound will make a scrap-book of twenty-four pages. The paper must be heavy, to stand wear. If you are using it, fewer pages are desirable than if you are using cambric.

PRELIMINARY SURVEY

LESSONS TWENTY-TWO TO THIRTY-TWO

The Worship Period

Begin to plan the worship service you expect to use at the closing demonstration program. Let the pupils suggest favorites among the hymns they have learned, telling why they like them. From among these choose hymns. One of the pupils might tell the story of the writing of his favorite hymn or hymns, as a part of the demonstration program. Choose one of the prayers composed by the pupils, or select sentences from these prayers to form a composite prayer, and ask the pupils to memorize it. Use it as the unison prayer for the last ten lessons, in order that they may learn to repeat it together in such a way as to bring out its full meaning. In choosing the scripture and preparing the leader's prayer for each class session, keep in mind the gifts the pupils are making. Let the prayers remember very definitely the people for whom the pupils are making them, and ask God's blessing on the things the pupils are doing.

The Story Period

Strive to suggest, by stories effectively told, the use which will be made of the gifts the pupils are making.

For example, if the pupils are working on blotter covers for the girls in a girls' school in China, use such stories as are found in "The Honorable Crimson Tree" (Ferris), or "China Picture Stories" (Kollock). Other suggestions for stories are:

Hazeltine, "African Picture Stories."
Stories in the "Everyland Magazine."
"Here and There Stories."
"Children of the Community Picture Stories."
"Hero Tales."
"A Little Colored Neighbor."
Osborne, "Stay at Home Journeys."

These stories and others may be obtained from your denominational publishing house or from the Missionary Education Movement, 150 Fifth Ave. New York City.

Handwork Suggestions

It may be necessary to use a few of the remaining handwork periods for completing the handwork already begun and for rehearsing the playlet to be given at the closing demonstration, but the most of the time should be given to the making of gifts.

For patterns for gifts see Manuel, "The Junior Citizen," and Perkins and Danielson, "The Mayflower Program Books," First and Second Years.

The following list will be suggestive for home missions, orphanages, and the children's ward of hospitals:

Scrap-books.
Hand-made games and toys.
Knitted reins.
Bean-bags.
Bead chains and paper beads.
Dressed dolls.
Handkerchiefs.
Work-bags.
Pin-cushions.
Needle-books.
Hand-Made calendars.
Paper-dolls.
Hand-made Christmas cards.
Hand-made Easter cards.
Hand-made New Year's cards.
Hand-made valentines.

For mission Sunday schools: Posters illustrating the Children's Prize Code of Morals. (See Danielson and Stooker, "Good American Vacation Lessons.") Illustrated birthday calendars (one for each month of the year).

For foreign missions:

Cotton bags with shirr-strings in the top, size 3 x 6 in.
Sewing-bags containing thread, thimble, needles, scissors, etc.
Strings of paper beads or other bright-colored beads.
Covered balls.
Bean-bags.
Blotters with pretty cards pasted on them, or blotter covers designed and colored by the pupils.
Dressed dolls.
Rag dolls.
Scrap-books on cloth.
Reins of cloth or tape.
Towels.
Dresses—children's apron pattern.
Knitted shawls or scarfs in bright colors (for girls from 5 to 12 years old).

Christmas packages for villages (25 small articles for children in each package).
Small colored bags for candy.
Christmas-tree decorations.

Directions for Making Paper Beads

Cut long, narrow triangles from the bright-colored pages of mail-order catalogues and magazines, making the base of each as wide as the beads are to be, and the point as long as the page. Cover the wrong side with glue and roll them tightly on hat-pins or stiff wire, right side out, beginning with the base and finishing with the point. Slip them from the hat-pins, dry, cover with shellac, dry, and string. See pattern sheet No. 3.

Do not try to carry out all these suggestions. If possible, choose to make gifts that will be used by workers with whom your church is in communication, so you will be able to make the pupils feel the personal touch. The mission boards of your denomination will be glad to help you choose a place to send the gifts if you are not directly in touch with workers who can use them.

It is well if you can inspire the boys and girls to continue the gift-making at home after the course is completed. Let them understand that they can bring you gifts made at home, and that you will see that they reach their destination. Try to make them feel that

every opportunity to serve others is an opportunity to help Jesus.

Ask the pupils if they would not like to give the model of an Oriental town which they have made to the Beginners' or Primary Department of their church school, for the use of the teachers in illustrating their lesson stories. Of course, this will not be done until after the exhibit.

Impress upon the pupils the need of doing neat, beautiful work. Tell them the children who are to receive their gifts, especially if they are Oriental children, probably do beautiful handwork themselves. They should be ashamed to send them other than their very best efforts. The boys and girls should be made to understand that careless work will not be acceptable.

The following lesson plans may be used, or adapted, or the teacher may make her own lesson plans to fit the needs of the pupils and the missionary projects they are to carry on.

LESSON TWENTY-TWO

LOYAL HELPERS OF JESUS

Mark 16: 14–20

Correlated Topic: Opportunities for Boys and Girls to Help in Christian Enterprises. (1) Children in Near-by Hospitals and Orphanages.

Teacher's Aim: To lead the pupils to form habits of helpfulness to others through the motive of love for Jesus and the desire to aid in the cause for which He gave His life.

Pupils' Project: To show their friendship for other people far or near by making gifts that will help to make them happy.

I Pre-Session Work

Continue to drill on the hymns the pupils have learned, particularly striving to lead the pupils to appreciate more fully the harmony of the music and the meaning of the words. Ask the pupils to choose the hymns to be used in the worship period to follow. Encourage them to tell why these hymns are favorites. Have written on the blackboard the unison prayer which is to be memorized for use at the closing

demonstration. Let the pupils make copies of it for home study.

II Worship Period

Musical Prelude.

Opening Hymn. (Chosen by the pupils at the pre-session period.)

Unison Prayer. (Let the pupils read from the blackboard the prayer chosen from among the best composed by the pupils to be used at the closing demonstration.)

Response.

Scripture: "The Two Great Commandments," page 247, "The Children's Bible." (Mark 12:28–35.)

Leader's Prayer:

Dear Heavenly Father: We thank Thee for our fathers and mothers, who spend so much of their time and strength in supplying our needs and adding to our comfort and happiness. We are sorry for the boys and girls who do not have fathers or mothers to care for them. But we thank Thee that people with kind hearts who love children have provided places where they can be taken care of. We thank Thee for the ———— Orphanage. We want to help to make it pleasant and home-like for the boys and girls who live there. We hope the gifts we are planning to send them will add to their happiness. Help us

to remember to do neat, careful work, for we want to send them our best, because we are doing it for Jesus. Amen.

Hymn. (Chosen by the pupils at the pre-session period.)

III The Story Period

Suggestion, "The Lady Beautiful," Agnes Wilson Osborne, "Stay at Home Journeys."

IV Handwork Suggestions

Gifts to be sent to some near-by hospital or orphanage, and to boys and girls in Alaska left orphans by the influenza epidemic:

Paper-dolls.
Scrap-books.
Christmas cards.
Easter cards.
New Year cards.
Valentines.

V Teacher's Between-Session Preparation

Prepare, for telling, a story illustrating the life of the Spanish races in America.

Suggestion, "Felipe of the Golden Bananas," Osborne, "Stay at Home Journeys."

Be sure the supplies needed for the next handwork period are ready for use.

The Playlet "The Magic Word"

It is time to begin work on the playlet to be given at the closing demonstration. At some convenient time during the next class session, possibly during the last few minutes of the handwork period, plan to tell the story of the playlet briefly, assign parts, and arrange for the first rehearsal. The number of rehearsals necessary will vary with the local situation. If the children are accustomed to dramatizing, fewer rehearsals will be necessary than if they are not. Try to find the happy medium between an unfinished production and over-training with its loss of freshness and spontaneity.

Enlist the help of mothers and helpers in planning for the costumes and properties. The pupils should have at least two dress rehearsals, so the excitement of the "dress-up" will have worn off before the playlet is given in public.

LESSON TWENTY-THREE

LOYAL HELPERS OF JESUS

Mark 16:14–20

Correlated Topic: Opportunities for Boys and Girls to Help in Christian Enterprises. (2) Children of the Spanish Races in America.

Teacher's Aim: To lead the pupils to form habits of helpfulness to others through the motive of love for Jesus and the desire to aid in the cause for which He gave His life.

Pupils' Project: To show their friendship for other people far or near by making gifts that will help to make them happy.

I Pre-Session Work

Let the pupils choose the hymns to be used in the worship period that day. Drill on favorite hymns, working especially to have the pupils bring out the meaning and feeling expressed in them. Write on the board the references for ten passages of scripture which seem to you appropriate for use at the devotional service of the closing demonstration. Ask each pupil to copy them, take them home, look them up in his

Bible, and bring to the next class session a slip of paper on which he has written the reference which he thinks most appropriate to use on the closing evening.

The following from "The Children's Bible" may be used:

"God's Loving Care," page 200. (Psalm 23.)
"Jesus Tells What He Came to Do," page 265. (John 10:1–16.)
"The Joy of Worshipping God," page 204. (Psalm 100.)
"What God Asks of Those Who Worship Him," page 205. (Psalm 15.)
"A Prayer for Forgiveness," page 209. (Psalm 51.)
"God's Care for Those Who Try to Do Right," page 212. (Proverbs 3.)
"Being Generous and Loving," page 219. (Proverbs 19.)
"The King of Glory," page 190. (Psalm 24.)
"The Love That Makes Men Brothers," page 323. (1 John 4:6–20.)
"The Two Great Commandments," page 247. (Mark 12:28–35.)

II Worship Period

Musical Prelude.
Opening Hymn. (Chosen by the pupils at the pre-session period.)
Unison Prayer. (Let the pupils repeat the prayer chosen for use at the closing demonstration.)
Response.
Scripture: "God's Care for Those Who Try to Do

Right," page 213, "The Children's Bible." (Proverbs 3.)

Leader's Prayer:

Dear Father in Heaven: We thank Thee that we are strong and healthy. We thank Thee, too, that if we should become ill, we have a doctor near to whom our fathers and mothers could go to find out what to do to help us get well again. We thank Thee that we have a hospital in our town where we could be taken if we were very ill and needed special care. Bless the boys and girls in the hospitals everywhere. May the scrap-books and toys we are making help those who receive them to forget their pain and get well more quickly, we ask for Jesus' sake. Amen.

Hymn. (Chosen by the pupils at the pre-session period.)

III The Story Period

Suggestion, "Felipe of the Golden Bananas," Osborne, "Stay at Home Journeys."

IV Handwork Suggestions

Continue making paper dolls, scrap-books, or Christmas, Easter, or New Year's cards, or Valentines, to be sent to some near-by hospital or orphanage, and to boys and girls in Alaska left orphans by the influenza epidemic.

V Teacher's Between-Session Preparation

Prepare, for telling, a story about the children in Alaska who were left orphans by the influenza epidemic.

Suggestion, "The Boy Who Won," Osborne, "Stay at Home Journeys."

Be sure the supplies needed for the next handwork period are ready for use.

Attend to any matters connected with the playlet which need attention before the next meeting of the class.

LESSON TWENTY-FOUR

LOYAL HELPERS OF JESUS

Mark 16:14–20

Correlated Topic: Opportunities for Boys and Girls to Help in Christian Enterprises. (3) Orphan Children in Alaska.

Teacher's Aim: To lead the pupils to form habits of helpfulness to others through the motive of love for Jesus and the desire to aid in the cause for which He gave His life.

Pupils' Project: To show their friendship for other people far or near, by making gifts that will help to make them happy.

I Pre-Session Work

Let the pupils choose the hymns to be used in the worship period to follow. Drill on favorite hymns, striving to increase the pupils' appreciation of words and music.

II Worship Period

Musical Prelude.

Opening Hymn. (Chosen by the pupils at the pre-session period.)

Unison Prayer. (Let the pupils repeat the prayer

chosen for use at the closing demonstration.)

Response.

Scripture: "Being Generous and Loving," page 219, "The Children's Bible." (Proverbs 19.)

Leader's Prayer:

Dear Heavenly Father: When we look at the many beautiful pictures in books and magazines in our homes, we remember that there are boys and girls in far-off Alaska who seldom see a picture, to whom a picture book is a rare treasure, and we want to share our pictures with them. We should like to be real friends to these boys and girls. May the scrap-books we are making for them help them to get acquainted with us, and may the letters we receive from the people who are taking care of them help us to get acquainted with them. May we all learn to live as Jesus would have us live. Amen.

Hymn. (Chosen by the pupils at the pre-session period.)

III The Story Period

Suggestion, "The Boy Who Won," Osborne, "Stay at Home Journeys."

IV Handwork Suggestions

Let the boys and girls continue to make scrap-books to be sent to children in Alaska left orphans by the influenza epidemic.

V Teacher's Between-Session Preparation

Prepare, for telling, a story about the children who work in the cannery fields of the West.

Suggestion, "The House That Moved Away," Osborne, "Stay at Home Journeys."

Be sure the supplies needed for the next handwork period are ready for use. If you plan to make bean-bags, provide scraps of gingham or percale, needles, thread, scissors, and beans. If you plan to dress dolls, ten-cent celluloid dolls, scraps of cloth for dressing them, needles, thread, and scissors. Let the girls bring their own thimbles. For suggestions for home-made toys and lists of materials needed for them, see:

Perkins and Danielson, "The Mayflower Program Books," First and Second Years.
Manuel, "The Junior Citizen."

If you plan to make posters and calendars, provide sheets of cardboard 20 x 27 inches, scissors, paste, crayolas, lead-pencils, rulers, and colored pictures of children and outdoor life cut from magazines. The pictures of children, by Jessie Willcox Smith, to be found on covers of "Good Housekeeping," are especially good.

Attend to any matters connected with the playlet which need attention before the next meeting of the class.

LESSON TWENTY-FIVE

LOYAL HELPERS OF JESUS

Mark 16:14–20

Correlated Topic: Opportunities for Boys and Girls to Help in Christian Enterprises. (4) Children in the Cannery Fields of the West.

Teacher's Aim: To lead the pupils to form habits of helpfulness to others through the motive of love for Jesus and the desire to aid in the cause for which He gave His life.

Pupils' Project: To show their friendship for other people far or near, by making gifts that will help to make them happy.

I Pre-Session Work

Let the pupils choose the hymns to be used in the worship period to follow. Drill on favorite hymns, striving to increase the pupils' appreciation of words and music.

II Worship Period

Musical Prelude.

Opening Hymn. (Chosen by the pupils at the pre-session period.)

Unison Prayer. (Let the pupils repeat the prayer which has been chosen for use at the closing demonstration.)

Response.

Scripture: "God's Loving Care," page 200, "The Children's Bible." (Psalms 23.)

Leader's Prayer:

Dear Father in Heaven: We pray for the boys and girls who work all day long in the hot sun, summer after summer, helping fathers and mothers in the great gardens of the West. We know how tired they must be at night, and we wish they had nice beds like ours to sleep in and nice homes like ours to live in. We pray that Thou wilt make other people, older people, sorry for them too, so they will not let them work so hard. May people with kind hearts who want to help others because they love Jesus bring them hospitals and nurses, churches, schools, kindergartens and other things which they need. Amen.

Hymn. (Chosen by the pupils at the pre-session period.)

III The Story Period

Suggestion, "The House That Moved Away," Osborne, "Stay at Home Journeys."

IV Handwork Suggestions

Gifts for some mission or social settlement among the foreigners and for some school for colored children in the South:

Let the girls make bean-bags, or dress ten-cent celluloid dolls. Let the boys make home-made toys. Or let all make posters illustrating the Children's Prize Code of Morals (see Danielson and Stooker, "Good American Vacation Lessons"), or illustrated birthday calendars.

V Teacher's Between-Session Preparation

Prepare, for telling, a story about the colored children in the South.

Suggestion, "Tater's Victory," from "Everyland Magazine," September, 1910.

Be sure the supplies needed for the next handwork period are ready for use.

Attend to any matters connected with the playlet which need attention before the next meeting of the class.

RELIABILITY
In word and act
TEAM WORK
GOOD WORKMANSHIP
In factory, home and market-place We work to help our Country's cause.
The Good American is careful of his clothes.
THRIFT
The Good American never wastes food.

GOOD AMERICAN POSTERS
A HANDWORK SUGGESTION

LESSON TWENTY-SIX

LOYAL HELPERS OF JESUS

Mark 16:14–20

Correlated Topic: Opportunities for Boys and Girls to Help in Christian Enterprises. (5) Colored Children in the South.

Teacher's Aim: To lead the pupils to form habits of helpfulness to others through the motive of love for Jesus and the desire to aid in the cause for which He gave His life.

Pupils' Project: To show their friendship for other people far or near by making gifts that will help to make them happy.

I Pre-Session Work

Let the pupils choose the hymns to be used in the worship period to follow. Drill on favorite hymns, striving to increase the pupils' appreciation of words and music.

II Worship Period

Musical Prelude.

Opening Hymn. (Chosen by the pupils at the pre-session period.)

Unison Prayer. (Let the pupils repeat the prayer chosen for use at the closing demonstration.)

Response.

Scripture: "The Joy of Worshiping God," page 204, "The Children's Bible." (Psalms 100.)

Leader's Prayer:

Dear Heavenly Father: We thank Thee that Jesus loved the children and that His example has inspired His followers to love them and care for them, no matter what their color or race, no matter what kind of clothes they wear, or what kind of houses they live in. We pray for the colored boys and girls of the South, who live in tumble-down cabins and wear ragged clothes. We are glad that Christian people have established schools where they can learn how to live more comfortably and happily. Bless the gifts we are planning to send to —— school. May they help to make this school an interesting place for the children who attend it. Amen.

Hymn. (Chosen by the pupils at the pre-session period.)

III The Story Period

Suggestion, "Tater's Victory," from "Everyland Magazine," September, 1910.

IV Handwork Suggestions

Gifts for some mission or social settlement among the foreigners and for some school for colored children in the South:

Bean-bags.
Dressed dolls.
Home-made toys.
Posters illustrating the Children's Prize Code of Morals.
Birthday calendars.

V Teacher's Between-Session Preparation

Prepare, for telling, a story about mission or social-settlement work among the foreigners of one of our large cities.

Suggestion, "They Who Find America," Osborne, "Stay at Home Journeys."

Be sure the supplies needed for the next handwork period are ready for use.

Attend to any matters connected with the playlet which need attention before the next meeting of the class.

LESSON TWENTY-SEVEN

LOYAL HELPERS OF JESUS

Mark 16:14–20

Correlated Topic: Opportunities for Boys and Girls to Help in Christian Enterprises. (6) Foreign Children in American Cities.

Teacher's Aim: To lead the pupils to form habits of helpfulness to others through the motive of love for Jesus and the desire to aid in the cause for which He gave His life.

Pupils' Project: To show their friendship for other people far or near, by making gifts that will help to make them happy.

I Pre-Session Work

Let the pupils choose the hymns to be used in the worship period to follow. Drill on favorite hymns, striving to increase the pupils' appreciation of words and music.

II Worship Period

Musical Prelude.

Opening Hymn. (Chosen by the pupils at the pre-session period.)

Unison Prayer. (Let the pupils repeat the prayer which has been chosen for use at the closing demonstration.)

Response.

Scripture: "What God Asks of Those Who Worship Him," page 205, "The Children's Bible." (Psalms 15.)

Leader's Prayer:

Dear Father in Heaven: We wish the boys and girls who come with their parents across the sea to live in America always found things as pleasant in their new home as they thought they would be. We are sorry that they do not always see the best side of American life. Help us to learn to understand them better, and to help them to understand all the noble and worth-while things for which our country stands. May we live such true, wholesome lives that they will come to know that being a good American means living up to the highest ideals. For Jesus' sake we ask it. Amen.

Hymn. (Chosen by the pupils at the pre-session period.)

III The Story Period

Suggestion, "They Who Find America," Osborne, "Stay at Home Journeys."

IV Handwork Suggestions

Gifts for some mission or social settlement among the foreigners and for some school for colored children in the South:

Bean-bags.
Dressed dolls.
Home-made toys.
Posters illustrating the Children's Prize Code of Morals.
Birthday calendars.

V Teacher's Between-Session Preparation

Prepare, for telling, a story about medical missionary work in some foreign country.

Suggestions:

"A New Doctor for China."
"Precious Flower and the Flies," Ferris, "The Honorable Crimson Tree."
"Out of a Peanut Pot," from "Everyland Magazine," September, 1910.

Be sure the supplies needed for the next handwork period are ready for use. If you plan to have the girls make sewing-bags and trinket bags (size 3 x 6 inches), for girls in India or some other foreign country, provide remnants of calico, percale, or gingham, thread, needles, and scissors. Also thread, inexpensive thimbles, needles, and scissors, to be placed in the completed sewing-bags.

If the pupils are to make blotter covers for a girls' school in China, you should have blotting-paper, drawing-paper or other stiff paper, patterns and carbon paper, or samples of designs to show the pupils if they are to make their own designs, crayolas or water-colors, brushes, cloths, and dishes of water, brass fasteners, scissors, pencils, erasers, and rulers.

For making paper beads, provide, or have the pupils bring, mail-order catalogues or magazines containing brightly colored pages of advertising. Have ready for use paste, hat-pins or stiff wire, and shellac.

Be sure the boys in the class have materials to continue making home-made toys.

Get into touch with the helpers and mothers to see how they are progressing with the costumes for the playlet. Notify them of the date of the first dress rehearsal. Attend to any other matters connected with the playlet which need attention before the next meeting of the class.

LESSON TWENTY-EIGHT

LOYAL HELPERS OF JESUS

Mark 16:14–20

Correlated Topic: Opportunities for Boys and Girls to Help in Christian Enterprises. (7) Missionary Doctors.

Teachers Aim: To lead the pupils to form habits of helpfulness to others through the motive of love for Jesus and the desire to aid in the cause for which He gave His life.

Pupils' Project: To show their friendship for other people far or near, by making gifts that will help to make them happy.

I Pre-Session Work

Let the pupils choose the hymns to be used in the worship period to follow. Drill on favorite hymns, striving to increase the pupils' appreciation of words and music.

II Worship Period

Musical Prelude.

Opening Hymn. (Chosen by the pupils at the pre-session period.)

Unison Prayer. (Let the pupils repeat the prayer chosen for use at the closing demonstration.)

Response.

Scripture: "A Prayer for Forgiveness," page 209, "The Children's Bible." (Psalms 51.)

Leader's Prayer:

Dear Heavenly Father: We are sorry for the boys and girls who are sick or crippled or blind in foreign lands where doctors and nurses and hospitals are very few, and for those who are tortured by witch doctors because their parents believe their sickness is due to demons. We wish all these children could be as well taken care of as we are when we are ill. We are thankful for the missionary doctors and nurses who have gone to these countries in Jesus' name to bring health to the suffering. Send us opportunities to help them in their work. Put it into the hearts of people to send them what they need to establish more hospitals and dispensaries. Bless their efforts to teach the people of these countries hygienic living. Bless the native young men and women who are studying under them, hoping to become doctors and nurses. May the time soon come when sick people all over the earth will be able to have the care they need. Amen.

Hymn. (Chosen by the pupils at the pre-session period.)

III The Story Period

Suggestions:

"A New Doctor for China."
"Precious Flower and the Flies," Ferris, "The Honorable Crimson Tree."
"Out of a Peanut Pot," from "Everyland Magazine," September, 1910.

IV Handwork Suggestions

Gifts for the use of foreign missionaries.

Let the girls make blotter covers, paper beads, or sewing-bags, and trinket bags. Ask each girl if she would not like to choose, and buy with her own money, one or two trinkets to put into her bag; for example, a pocket handkerchief, a pocket mirror, and the like. Let the boys continue to make home-made toys.

V Teacher's Between-Session Preparation

Prepare, for telling, a story about a mission school in some foreign country.

Suggestions:

"Mai-Ling's Adventure," Ferris, "The Honorable Crimson Tree."
"The Writing Stone," Hazeltine, "African Picture Stories."
"A Banished Princess," from "Everyland Magazine," September, 1910.

Be sure the supplies needed for the next handwork period are ready for use.

Attend to any matters connected with the playlet which need attention before the next meeting of the class.

LESSON TWENTY-NINE

LOYAL HELPERS OF JESUS

Mark 16:14–20

Correlated Topic: Opportunities for Boys and Girls to Help in Christian Enterprises. (8) Missionary Teachers.

Teacher's Aim: To lead the pupils to form habits of helpfulness to others through the motive of love for Jesus and the desire to aid in the cause for which He gave His life.

Pupils' Project: To show their friendship for other people far or near, by making gifts that will help to make them happy.

I Pre-Session Work

Let the pupils choose the hymns to be used in the worship period to follow. Drill on favorite hymns, striving to increase the pupils' appreciation of words and music.

II Worship Period

Musical Prelude.

Opening Hymn. (Chosen by the pupils at the pre-session period.)

Unison Prayer. (Let the pupils repeat the prayer chosen for use at the closing demonstration.)

Response.

Scripture: "The King of Glory," page 190, "The Children's Bible." (Psalms 24.)

Leader's Prayer:

Dear Father in Heaven: Help us to appreciate our public school and make the most of its opportunities. When the lessons are hard, and we wish vacation would come, may we remember the boys and girls whose greatest ambition is to go to such a school. May thinking of them encourage us to do our best in all our studies. Put it into the hearts of Christian men and women to give money to send teachers and establish schools for these boys and girls. May young men and women feel the need and volunteer to go as teachers to them. Bless the gifts we are making for the pupils in —— school in ——. May these gifts express our friendship for them and show them we are trying to live as Jesus lived. May they learn to live as Jesus lived, too. Amen.

Hymn. (Chosen by the pupils at the pre-session period.)

III The Story Period

Suggestions:

"Mai-Ling's Adventure," Ferris, "The Honorable Crimson Tree."
"The Writing Stone," Hazeltine, "African Picture Stories."
"A Banished Princess," from "Everyland Magazine, September, 1910.

IV Handwork Suggestions

Gifts for the use of foreign missionaries:

Blotter covers.
Paper beads.
Sewing-bags.
Trinket bags.
Home-made toys.

V Teacher's Between-Session Preparation

Prepare, for telling, a story about the industrial or agricultural work of missionaries in some foreign country.

Suggestions:

"The Coming of a Flood."
"The Winning of the Corn Contest."
"The Village of the Crimson Tree," Ferris, "The Honorable Crimson Tree."

Be sure the supplies needed for the next handwork period are ready for use.

Attend to any matters connected with the playlet which need attention before the next meeting of the class.

LESSON THIRTY

LOYAL HELPERS OF JESUS

Mark 16:14–20

Correlated Topic: Opportunities for Boys and Girls to Help in Christian Enterprises. (9) Missionary Farmers and Artisans.

Teacher's Aim: To lead the pupils to form habits of helpfulness to others through the motive of love for Jesus and the desire to aid in the cause for which He gave His life.

Pupils' Project: To show their friendship for other people far or near, by making gifts that will help to make them happy.

I Pre-Session Work

Let the pupils choose the hymns to be used in the worship period to follow. Drill on favorite hymns, striving to increase the pupils' appreciation of words and music.

II Worship Period

Musical Prelude.

Opening Hymn. (Chosen by the pupils at the pre-session period.)

Unison Prayer. (Let the pupils repeat the prayer chosen for use at the closing demonstration.)

Response.

Scripture: "Jesus Tells What He Came to Do," page 265, "The Children's Bible." (John 10:1–16.)

Leader's Prayer:

Dear Heavenly Father: We do not want any of the people in far-away lands to be in need of food or clothing or comfortable homes. We thank Thee that men who know how have gone to China to help the Chinese stop the floods that destroy their crops, and to India to show the people how to deal with the drouths that so often cause famine there. We are glad that Christian teachers have gone to so many countries, men to teach the boys how to make better livings for their families when they grow up, and women to teach the girls how to make clean, healthful, comfortable homes. Send us opportunities to help these teachers, as they work to bring about that Kingdom of Good-Will for which Jesus gave His life. Amen.

Hymn. (Chosen by the pupils at the pre-session period.)

III The Story Period

Suggestions:

"The Coming of a Flood."
"The Winning of the Corn Contest."
"The Village of the Crimson Tree," Ferris, "The Honorable Crimson Tree."

IV Handwork Suggestions

Gifts for the use of foreign missionaries:

Blotter covers.
Paper beads.
Sewing-bags.
Trinket bags.
Home-made toys.

V Teacher's Between-Session Preparation

Prepare, for telling, a story expressing Christian friendship between races.

Suggestion, "As One Big Family," Ferris, "The Honorable Crimson Tree."

Remind helpers and parents that the first dress rehearsal of the playlet takes place at the next meeting of the class. Attend to any other matters connected with the playlet which need attention before that time, such as arranging for the properties, decorations, etc.

LESSON THIRTY-ONE

LOYAL HELPERS OF JESUS

Mark 16:14–20

Correlated Topic: Opportunities for Boys and Girls to Help in Christian Enterprises. (10) One Great Family.

Teacher's Aim: To lead the pupils to form habits of helpfulness to others through the motive of love for Jesus and the desire to aid in the cause for which He gave His life.

Pupils' Project: To show their friendship for other people far or near, by making gifts that will help to make them happy.

I Pre-Session Work

Let the pupils choose the hymns to be used in the worship period to follow. Drill on favorite hymns, striving to increase the pupils' appreciation of words and music.

II Worship Period

Musical Prelude.

Opening Hymn. (Chosen by the pupils at the pre-session period.)

Unison Prayer. (Let the pupils repeat the prayer which has been chosen for use at the closing demonstration.)

Response.

Scripture: "The Love That Makes Men Brothers," page 323, "The Children's Bible." (1 John 4:6–20.)

Leader's Prayer:

Dear Father in Heaven: Teach us how to love others as Jesus loved them, not with words only, but also by deeds of kindness. Give us the Spirit which was in Jesus, that Spirit which is of Thee, that we may in all things please Thee and serve Thee. May we remember that we can only serve Thee by serving others. Send us opportunities according to our ability to help in the cause for which Jesus gave His life. May the Kingdom of Good-Will which He came to establish spread its influence over all the earth, and all men come to know Thee as their Father and love each other as brothers.

Our Father, which art in heaven.
Hallowed be Thy name.
Thy kingdom come.
Thy will be done on earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our debts as we forgive our debtors.
And lead us not into temptation,
But deliver us from evil:

For Thine is the kingdom, and the power, and the glory, forever. Amen.

(Matthew 6:9–14.)

Hymn. (Chosen by the pupils at the pre-session period.)

III The Story Period

Suggestion, "As One Big Family," Ferris, "The Honorable Crimson Tree."

IV Handwork Period

Let the pupils complete any unfinished handwork. This period should be shortened to leave time for:

V The First Dress Rehearsal of "The Magic Word"

LESSON THIRTY-TWO

Let Lesson thirty-two be an informal meeting of the group to arrange the exhibit and rehearse the playlet for the last time. Make each helper responsible for the arrangement of a certain part of the exhibit. Let the pupils of each group make suggestions and help to carry them out under the leadership of their helper.

A delightful way to end the course, where the teacher and helpers find it possible to do so, is to have the pupils come together once more after the demonstration to witness the packing of the gifts. This may take the form of a party, with games and light refreshments. A missionary Christmas-tree may be made a feature of this party.

THE CLOSING DEMONSTRATION AND EXHIBIT

The pupils will be eager to show their parents and friends the results of their study and will work with greater zest throughout the course if they are looking forward to an exhibit of their handwork and a demonstration of what they have learned.

Announce this exhibit and demonstration by a series

of posters and by special invitations to the parents, which the children will enjoy planning and preparing themselves. Let them use their own originality, and you will be surprised at the excellence of the results.

Decorate the platform or front of the room with ferns and palms, or potted plants. If possible, place some of the plants in jardinières, and fill brass bowls with ferns or other greenery. Place the sandtable, containing the Oriental village in its completed form, in a prominent place. Display around the room the posters, gifts, and other handwork which the pupils have made.

The program should begin with a devotional service, using hymns which the pupils have learned, a scripture lesson chosen by them, and the unison prayer selected from among the best prepared by them for use in class sessions during the course.

Follow the worship service by two or three brief talks by pupils whose talent along that line you have discovered. The subject of the first might be "Things We Have Learned in Our Project Class," the subject of the second, "Our Exhibit," and of the third, "My Favorite Hymn and Why I Like It." After the talks the class may sing a group of hymns chosen from those they have learned, and close with the playlet "The Magic Word."

Not much rehearsing is necessary for this, as the

children need not memorize their parts. Interest each child in the character he is to represent, and he will supply the imagination to give the facts he has learned from the viewpoint of this character, in his own words and in a perfectly natural way. For one or two rehearsals, it will probably be necessary to stimulate him to think out his part by asking him questions which will help him express himself. For example:

"We are going to imagine that a boy who lived in Jesus' day could come to America and talk with American boys and girls who live to-day. Be thinking what they would say to each other."

"Imagine that you are the child who lived in Jesus' day. How would you feel if you met a group of American children? How would you show your feelings? What would you say?"

Or:

"You are an American child. If you were to meet a child in such strange dress that you thought he might be a sprite or a fairy, how would you act? What would you say?"

After a few rehearsals, the pupils will feel perfectly at home with their parts, and will express themselves naturally and characteristically. This will make a smaller number of rehearsals necessary. It will also make it possible for one child to take another's part in the event of illness, and it will add charm to the playlet.

The Play

Characters

An Oriental Child—a Boy of Palestine in Jesus' Day.
A Group of Modern American Children.
A Group of Sunday School Pupils in India.
An American Missionary in India, and her helper.
An Indian Coolie.

If the class is not so large as to be unwieldy, all the pupils may take part. If the class is small, it may be well to ask the boys and girls to bring smaller brothers and sisters to take the younger parts in the play. The teacher may take the part of the missionary.

Costumes

The Oriental Child should wear a tunic or underslip of some light or bright color, a belt or girdle of a contrasting bright color, a sleeveless coat of some dark color that will harmonize with the others chosen, a bright-colored turban, and sandals on the feet. This costume may be made of cheesecloth or improvised from old clothing. (See Ferris, "The Sunday School Pageant," Chapter on Oriental Costumes.

Also "The Church School," October, 1921, page 26. Pattern for Sleeveless Coat.

December, 1921, page 113. Description of costumes.

"Pilgrim Elementary Teacher," November, 1921, World Friendship Picture.)

Girls in India: Ask each of these girls to wear a

simple slip over which to drape the costume. Four yards of cheesecloth will dress one child. Choose various colors for the different members of the group. Orange, cerise, pale green, and pink are oftenest seen in India. No sewing is required. Tie a tape around the child's waist. Beginning at the left side, tuck the cheesecloth around the waist to form a skirt. Throw the remaining length over the right shoulder, around the head, and over the left shoulder.

American missionary: Ordinary American dress.

Missionary's helper: Same costume as girls in India.

Boys in India: Each should wear a white coat similar to those waiters wear, and the "puncha," a white cloth from two and one half to six yards or more long. This is wrapped around under the coat at the waist, and tied in front. One end is drawn loosely backward between the legs, folded up like a box-plait in the middle of the back, and left to hang down in such a way as to cover the opening and look like a skirt. The other end hangs down in front in the same way. The boys may wear velvet caps embroidered with gold and silk, or elaborate scarfs, but these are not necessary.

The coolie should wear a ragged, faded gingham shirt or slip without sleeves, with the neck large enough to put on over the head, and a stained, ragged, white "puncha," tied so the end in front is very short. On his head, he should wear a large circlet of rags to protect his head from his burden.

Properties

This playlet is arranged so it can be easily given in rooms having no stage or curtain. Under these circumstances, the properties form a part of the decoration. Opposite corners of the room should be screened off for entrance and exit, unless adjoining rooms can be used for this purpose. If it is possible to change the properties between scenes, the setting for the first scene should be an ordinary church-school class room, with the sandtable, containing the Oriental town, as its center of interest. The setting for the second scene, a village in India, with a background of potted palms and ferns, brassware, jardinières, and idols. Cover a packing-box with foreign labels as if it had been shipped from America to India, and fill it with gifts—strings of beads for the larger girls, American dressed dolls for the smaller ones, pencils, pads, balls, and picture-books for the boys, and bags of candy for all. Place the tools needed for opening the box where they are not conspicuous but are easily accessible during the last scene.

THE MAGIC WORD

SCENE I

Place: A church-school class room.
Time: Just before the church-school session.
[*Enter timidly from right,* Oriental Child.

Comes to sandtable, and stands quietly contemplating village. Enter from left, group of AMERICAN CHILDREN, *talking gayly. Those in front catch sight of* ORIENTAL CHILD, *and stop in surprise.* ORIENTAL CHILD *looks up and starts back in fear.*

FIRST AMERICAN CHILD. Don't go. We won't hurt you. Who are you, anyway? Are you a sprite, or a fairy, or a child? You don't look like a child. Tell us who you are.

ORIENTAL CHILD. I am a dream child of the long ago and the far away. I lived in the country of Palestine, in the days when the Romans ruled the earth.

SECOND AMERICAN CHILD. Then maybe you lived in Jesus' day.

ORIENTAL CHILD. Jesus? That was the name of the wonderful teacher whose home was near us, in Galilee. I saw Him once.

THIRD AMERICAN CHILD [*in surprise*]. You saw Him!

[*All look surprised and pleased.*]

FIRST AMERICAN CHILD [*eagerly*]. Tell us about it.

[*All gather around* ORIENTAL CHILD.]

ORIENTAL CHILD. It was one very hot day, when I can barely remember. Early that morning, I went with my mother to the village well, to get a jar of water. She carried the jar on her head, and led me by the hand, I was so little.

FOURTH AMERICAN CHILD. I 'm glad my mother

does n't have to carry water like that! It 's too hard work for a woman.

ORIENTAL CHILD. Mother was in a great hurry, for my little sister was sick at home, and she was anxious to get back and care for her. She was so worried about her. When we came to the well all the women of the neighborhood were there, and they were all talking very excitedly about something. Mother listened for a minute. Then she put down her jar just where she stood and hastened home as quickly as she could. She hurried into the house where father was taking care of the goat.

THIRD AMERICAN CHILD. Did you keep the goat in the house?

ORIENTAL CHILD. Yes. Where else could we keep it? We were very poor.

FIFTH AMERICAN CHILD. But it would draw the flies and they would be bad for your poor little sick sister!

ORIENTAL CHILD. My mother told my father that the teacher called Jesus had come to a little fishing village only two miles down the shore of the lake, and she wanted to take my baby sister to Him to be healed.

SIXTH AMERICAN CHILD. But why did n't she call the visiting nurse? That would have been better than to take a sick baby so far in the hot sun. It would surely make her worse!

ORIENTAL CHILD [*puzzled*]. The visiting nurse?

SIXTH AMERICAN CHILD. The lady with a gray dress and a gray hat and coat, who comes to your house and tells you what to do when anybody is sick.

ORIENTAL CHILD. Alas! there was n't anybody like that in my village, not even a doctor; but then, if there had been, we never could have paid him, for we were very poor.

SIXTH AMERICAN CHILD. Oh, but the visiting nurse would come anyway, even if you were poor and could n't pay. She is just as much interested in poor people as in rich people. A little more so, I guess.

ORIENTAL CHILD. Alas! It was not so in my day.

FIRST AMERICAN CHILD. But tell us about Jesus.

SECOND AMERICAN CHILD. What did He look like?

THIRD AMERICAN CHILD. What did He say?

FOURTH AMERICAN CHILD. Did He make your little sister well?

ORIENTAL CHILD. We started at once, Mother was so afraid He would go away before she could get there. I trudged along beside my mother, but my legs were so short, and I got so tired! The sun was so hot, and the dust so thick! Poor Mother carried little sister all the way. It seemed as if we would never get there!

SEVENTH AMERICAN CHILD. My father could have taken you there in ten minutes in his automobile.

ORIENTAL CHILD. When we came to the village,

we saw a crowd in the market-place, and we knew that was where Jesus was. There were many mothers there, leading little children by the hand, or carrying them in their arms. Mother pushed her way through the crowd, and was hurrying up to the great teacher with little sister in her arms, when one of His helpers stopped her. He told her his Master was busy, and could n't be bothered with women and children. A great lump came up in my throat and I felt as if I were going to cry. What if little sister were not going to be made well, after all! But Jesus had overheard what His helper had said, and He turned to my poor tired mother and told her to come, and then He put His hand on my head and told the people around Him that He wished all the grown folks were more like children, for if they were, the work He had come to do would be almost done.

Second American Child. But how did Jesus look?

Oriental Child. I can only remember that He had a very kind, helpful face, and that He spoke very tenderly to my poor, weary mother.

Fourth American Child. And did He make your little sister well?

Oriental Child. Yes, my little sister was made well, and was n't my father happy when we came home that night! For Jewish fathers love their babies, even if they are girls. They are not like the Romans. I 've heard say that *they* left their new-born babies on

the hillside to die, if they did n't want them. No Jew would ever do that; no indeed!

SIXTH AMERICAN CHILD. How cruel! If anybody did that in our country, he would be punished for it.

ORIENTAL CHILD. Jesus was very popular in those days. My father thought He was to be the one who would free us from the hated Romans. How we hated them! Once when a neighbor lad and I were playing tag in the street, I nearly ran into a Roman soldier who was passing by our house. The street was so dark I could n't see who was coming, and so narrow that it was hard to get out of his way in time. My mother saw me from the housetop where she was grinding some grain into meal, in the big stone mill. Did n't she give me a good scolding! For she said if I had really stumbled against him, the Roman government might have taken us all away and sold us as slaves.

THIRD AMERICAN CHILD. But could they really make you slaves? We have n't any slaves in our country. They were all freed long ago!

FIFTH AMERICAN CHILD. But why did n't you go to a park or a playground to play?

ORIENTAL CHILD. A park or a playground? I don't understand.

FIFTH AMERICAN CHILD. Why, we have a park in our town, all trees and grass and flowers, where we have room to run and play; and every school-house

has a playground around it, with swings and slides and other things to help us have a good time.

ORIENTAL CHILD. There was no room for such a place inside the great wall that surrounded our town. We had to play in the street or the market-place. Of course there were plenty of trees and flowers on the great estates of the Romans, down by the lake, but we could not run and play there. Oh, no indeed! How many times I have passed by the Roman governor's villa and shaken my fist at it, for I knew some of the taxes my father could ill afford to pay went to build it and furnish amusement for the governor and his good-for-nothing friends, who did n't care whether the Jews who worked so hard to keep them in luxury had even bread enough to eat.

FIRST AMERICAN CHILD. But my father says that people ought to be willing to pay their taxes, for just see all the things we get from them—our parks and schools and playgrounds—

SECOND AMERICAN CHILD. And public libraries and hospitals—

FIRST AMERICAN CHILD. Oh, no, not our library or our hospital. A rich man gave our town the money to build the library, and a rich woman built the hospital as a memorial for her daughter. They wanted their money to make other people happy, as well as themselves.

ORIENTAL CHILD. Who ever heard of such a rich

person? But I don't understand what you mean when you speak of public libraries and hospitals.

First American Child. Libraries are buildings filled with books, and anybody can go there to get books to read. They have a children's room with books just for the children. My mother gets four books every week.

Oriental Child. But my mother could not read.

Second American Child [*eager to have his say*]. And hospitals are great buildings where sick people are taken care of, and if they are poor and can't pay, the people of the town pay for them. That comes out of the taxes, too.

Oriental Child. It was not so in my day, but Jesus would like it that way, I think. So many things [*pondering*] you tell about; so different from my day, and so much better, too. Tell me, is it so all over the world, or just in your country?

First American Child. It is so in the countries that know about Jesus. Wherever His followers go, hospitals and doctors go, and nurses, and playgrounds for the children, and schools and public libraries, and beautiful homes, and comforts for all the people instead of just a few.

Oriental Child [*thoughtfully*]. It must be the magic word.

Second American Child. The magic word! Please tell us about it.

ORIENTAL CHILD. It was after Jesus had been put to death by His enemies in Jerusalem. One day, one of His followers stopped at our house and asked for a drink of water. He was very dusty and weary-looking, and, from what I heard him say, he had been having a very hard time, but he did not seem to be discouraged. He said these troubles were only for the moment—that a new world was being created, a world where justice and kindness would rule, where everybody could be happy. He said there was a magic word that was going to bring it all about. It was a word that Jesus often used. When it fell from His lips it sounded like the sweetest music. I listened intently, but I did not hear him say the word. Perhaps I did not understand.

SECOND AMERICAN CHILD. A magic word . . . that would make the whole world happy. . . . How interesting! I wonder what it was; don't you?

THIRD AMERICAN CHILD [*with enthusiasm*]. Let's try to find out. Let's go in search of it.

FIRST AMERICAN CHILD. Let's! Perhaps our church-school teacher can help us. Let's ask her!

[*All look interested and excited as they go out at right.*]

ORIENTAL CHILD [*lingering*]. The Magic Word! How long I have pondered over it! Would we might find it! [*Follows others*].

SCENE II

PLACE: *A village in India. Background of potted palms and ferns, brassware, jardinières, and idols.*
TIME: *Christmas day.*
[*Children sing, behind curtain or screens, "It Came Upon the Midnight Clear."*]

[*Enter from the right,* AMERICAN CHILDEN, *and* ORIENTAL CHILD. *Stand in group on right, far back.*

FIRST AMERICAN CHILD. This must be the village we are seeking.

SECOND AMERICAN CHILD. India, the land of magic, on Christmas day. Truly, we should find the magic word!

THIRD AMERICAN CHILD. How long and how far we have searched!

FOURTH AMERICAN CHILD. But have n't we had a jolly time!

[*Let the boys and girls imagine they have distributed their gifts in person, and discuss together the way in which they were received. For example:*]

FIFTH AMERICAN CHILD. Remember the boy with a broken leg we saw in the hospital? How happy he was to get the toy we took him!

SIXTH AMERICAN CHILD. And how pleased the little girl in the bed next to him was with her scrapbook!

SEVENTH AMERICAN CHILD. And the little girl at Ellis Island who could n't speak one word of English—

I 'll never forget how her eyes sparkled when we gave her one of the dolls we dressed.

THIRD AMERICAN CHILD. Did n't those little colored children in the school down South have fun with the bean-bags we made for them?

[*Enter from left,* AMERICAN MISSIONARY *and* HELPER.]

FIRST AMERICAN CHILD [*with finger on lips.*] Sh!

HELPER [*to* MISSIONARY]. But if it does n't come, what then?

MISSIONARY. I don't like to think. The boys and girls will be so disappointed! But we shall have to tell them the story, and let them sing us the songs we have taught them. We might teach them to play some American games.

HELPER. We won't give up hope yet, teacher.

[*Enter from the left, group of* INDIAN CHILDREN. MISSIONARY and HELPER *greet new arrivals.*]

MISSIONARY. Good morning, Razu. Merry Christmas! [RAZU (*a boy*) *salaams, putting hand to forehead and bowing low.*]

HELPER. And here is Suntoshum, with a face as bright as the morning. [SUNTOSHUM (*a girl*) *salaams.*]

MISSIONARY. And Little Sister. [LITTLE SISTER *salaams.*] Good morning, Kotiah. [KOTIAH (*a boy*) *salaams.*]

[MISSIONARY *and* HELPER *may greet other boys and*

girls by name, as follows: Girls, Mánikéum, Kórikámah, Dévanámah, Nursamah; *Boys,* Reddy, Kondiah, Gurviah, Vamiah.]

MISSIONARY [*as* INDIAN CHILDREN *gather around her*]. Merry Christmas to you all! [*Looks down at them and then toward left entrance.*]

[INDIAN CHILDREN *look up at her and then in the direction in which she is looking.*]

HELPER [*aside*]. How I wish that box would come!

FIRST AMERICAN CHILD. Why, she is talking about the box we packed. It has n't come!

SECOND AMERICAN CHILD. How dreadful!

THIRD AMERICAN CHILD. And we thought we sent it so far ahead of time.

FOURTH AMERICAN CHILD. It seemed such a long time before Christmas.

FIFTH AMERICAN CHILD [*stamping foot*]. Why does n't it come?

[*All look anxiously and impatiently around.*]

MISSIONARY. Now if you will all sit down around me, I will tell you the story of the first Christmas.

[INDIAN CHILDREN *seat themselves on floor. American children stand in background, listening attentively.*]

MISSIONARY. The one true God who made the earth and all that is in it, was grieved to see its people hating each other, and quarreling and fighting among themselves. He said to Himself, "What can I do to make my children live together as brothers should?

I will send my only begotten Son to earth, to teach them how to be at peace with each other. His life shall be so winsome, that they will want to live as He lived." But then He thought, "if I send Him as God's Son they will say, 'Oh, yes, it is easy for Him to do right; He is God's Son, and cannot sin.' I will send Him as a wee baby, into a lowly home, and there He shall grow to manhood like every one else who comes into the world, and no one shall know He is God's Son except by the beauty of His life. I will not have Him born in a palace, or grow up among those who have influence. For the poorest and most lowly shall be able to say, 'I can live as He lived, for He had no more than I have.' "

So God sent His Son to earth as a wee baby in a very humble home. Mary, His mother, and Joseph, her husband, were on a journey when He came to them. They had journeyed far that day, and were very tired, but the village of Bethlehem was full of travelers like themselves, so there was no room for them in the inn that night. The best they could get was a place in the stable, and the first bed this little Prince of Heaven had was a manger. The people of the village did not know what a great wonder had happened among them. They did not know that the Son of God had been born, a baby, in their village that night. The first to know it were some humble shepherds tending their sheep through the long night, out under the stars. A great light shone around them,

and filled them with fear, and then a voice came out of the light, and it said, "Be not afraid, for behold, I bring you good tidings of great joy which shall be to all the people, for there is born to you this day, in the city of David, a Savior, who is Christ, the Lord, and this is the sign unto you; ye shall find a babe wrapped in swaddling clothes and lying in a manger." As the voice finished speaking, a great chorus of heavenly voices was heard singing:

"Glory to God in the highest, and on earth peace among men of goodwill in whom He is well pleased."

Then the shepherds said to each other, "Let us go to see this babe." So they came to the village and found the little Prince of Heaven, lying in a manger as the angel voice had said. They were full of joy and told all their friends the wonderful things they had seen and heard.

About the same time wise men from a far Eastern land came to Jerusalem, seeking for the new Prince who had just been born on the earth. For they had seen His star in the sky, and wished to see Him and honor Him with gifts. They asked the king of the Jews in Jerusalem if he knew where He was. Perhaps they thought He would be found in the king's household. Now, the king in Jerusalem was a wicked king, and was not a well-wisher of the little Prince of Heaven who had come to earth. He wished to put Him to death, for fear He would take his throne from him when He grew older. He had the learned men in

his court search their sacred writings to find out where this Savior of the people was to be born. Then he told the wise men to go to Bethlehem, and when they had found the young Prince, to let him know where they found Him, for he wished to worship Him too. But down in his heart, he was plotting to kill the Child as soon as he found where He was. So the wise men started on their journey again, and the star reappeared to lead them to where the child was. They gave Him their presents—gold, frankincense, and myrrh—and they worshiped Him, and went on their way. For God had told them in a vision not to return to the wicked king in Jerusalem.

This little baby's name was Jesus Christ, and His birthday we call Christmas. He lived a beautiful life among men. He told them that God was their Father and that they ought to live as brothers. But they did not want to live as they should. They hated Him because He told them they were doing wrong, and they put Him to death. But those who had known Him best loved Him, and lived as He wanted them to live, and they started out to win others to live that way too. So every year, they kept his birthday, and because they could not give Him gifts, they gave their gifts to others in His name, for He had said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." So His followers still give gifts to others on His birthday, and remember how the angels sang, "On earth, peace

among men of goodwill in whom He is well pleased."

Let us repeat the verse we have learned.

INDIAN CHILDREN. "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

MISSIONARY. Now we will sing the song we have learned about Jesus.

Tune: "Jesus Loves Me."

INDIAN CHILDREN [*singing*].

Ya su, nanu pra-mis-tu,
Nanu yo-da pil-chen-nu,
Da-ne-satia-va-da-mu,
Na-ku, bi-lu-per-che-nu.

CHORUS

Ya su, pra-min-tsu-nu,
Na, nu pra-min-tsu-nu,
Ne, nu pra-min-tsu-nu,
Ma, va-dam-chep-en-nu.

[*Enter from left the* COOLIE *with box on his head.* INDIAN CHILDREN *jump up in excitement.* AMERICAN CHILDREN *clap their hands in joy.* MISSIONARY *opens* the box and hands the gifts it contains to her HELPER, *who distributes them to the children, giving American-dressed dolls to the smaller girls, strings of beads to the larger girls, pencils and pads, balls, tops, and*

picture-books to the boys. Each child starts to enjoy his present in a way appropriate to the gift. AMERICAN CHILDREN *look on with delight.* SUNTOSHUM *fondles her beads lovingly.* LITTLE SISTER *plays with her doll for a time and then lays it down, goes over to* SUNTOSHUM *and starts playing with her beads. Goes away and comes back several times to play with* SUNTOSHUM'S *beads.* SUNTOSHUM *grows solemn and thoughtful. Some of the joy dies out of her face.*]

LITTLE SISTER [*taking hold of beads and holding them up*]. Do you like your beads, SUNTOSHUM?

SUNTOSHUM. Yes, Little Sister.

LITTLE SISTER. I wish I were big enough to have a string of my very own.

SUNTOSHUM. You like them very much better than your doll?

LITTLE SISTER. Oh, yes! The doll is nice, of course, but the beads are so pretty!

[SUNTOSHUM *plays thoughtfully with beads, then lifts them over her head and throws them around* LITTLE SISTER'S *neck.*

LITTLE SISTER [*in surprise*]. Why, Suntoshum! Don't you like them? Are you really going to give them to me?

SUNTOSHUM. I do like them. Oh, I do like them! But you may have them, Little Sister, because . . . because . . . don't you see? . . . I love you.

[LITTLE SISTER'S *face lights up and* SUNTOSHUM *looks happy again.*]

ORIENTAL CHILD. I have it!

FIRST AMERICAN CHILD. What?

ORIENTAL CHILD. The Magic Word!

SECOND AMERICAN CHILD. What is it?

FIRST AMERICAN CHILD. Tell us!

ORIENTAL CHILD. It is Love, *Love.*

THIRD AMERICAN CHILD. True enough! If everybody loved everybody, and God too, would n't it be the kind of world Jesus wanted? Would n't justice and kindness rule, and everybody be happy?

FOURTH AMERICAN CHILD. Yes, for it makes us happy when we love others, and it makes them happy too.

[AMERICAN CHILDREN *join* INDIAN CHILDREN *and form group, uniting in singing reverently and sweetly, "Joyful, Joyful, We Adore Thee." On reaching last verse, all form processional and leave stage, singing.*]

THE END

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Wadhams, Nellie Content
(Kimberly)

Project lessons on the
gospel of Mark

PATTERNS

The pupils will get more benefit from the handwork if they are encouraged to work out their own patterns, interpreting what they see in pictures and read in descriptions. However, it is well to start them along profitable lines of thought by showing them patterns and completed models of the objects they are about to make. These patterns are intended for this use. They should not be copied in detail by the pupils.

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